

THE
Juvenile Instructor

VOL. 52

DECEMBER, 1917

NO. 12



Special Excursion to California

VIA THE

SOUTHERN PACIFIC

\$40.00 *ROUND
TRIP*

TO

San Francisco and Los Angeles

Including Stopovers at

SACRAMENTO
OAKLAND
MONTEREY

DEL MONTE
SANTA CRUZ
BIG TREES

SANTA BARBARA
CALIFORNIA BEACHES
PACIFIC GROVE

ON SALE December 20, 22, 24, 29

FINAL LIMIT February 28, 1918

Pone, Call or Write this Office for Rates, Reservations and Literature

F. E. SCOTT, D. F. & P. A.,

Southern Pacific Lines

Suite 203 Walker Bank Building, Salt Lake City

Was. 6610

A Thousand Pretty Gifts

This season of plays, parties, and entertainments suggests sparkling jewels.

Our cases glisten with the pretty things ladies love. Necklaces, pendants, rings, bracelets and a thousand other welcome gifts. Time now to think of Christmas.

Our prices are honestly fair; our stocks are complete.

BOYD PARK

FOUNDED 1862

MAKERS OF JEWELRY

166 MAIN STREET

SALT LAKE CITY

Come on Boys to

Walker's
CORNER 3rd SO AND MAIN

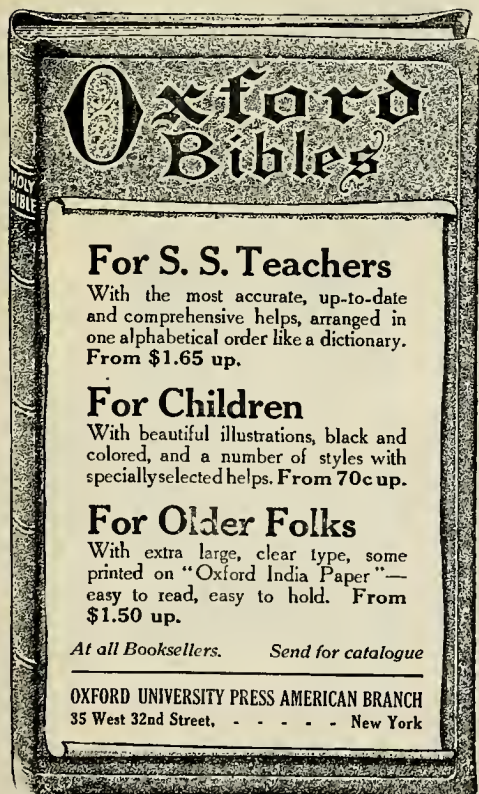
Buy those new "Togs" you want here.

A Boys' Own Section, where you don't have to bother about girls. A man to show them to you.

Strong, good wearing suits for every day that you don't have to be careful of—nifty ones for "best."

Dad and Mother will approve of them, too. Overcoats, shirts, ties, hats, collars, and everything else you need.

**Suits from \$5.00 Up
for lads up to 18 years**



Home Visitor's Excursions East

VIA



Following Round Trip Fares will apply from Salt Lake City, or Ogden (rates subject to war tax after November 1, 1917):

Denver	\$27.50
Colorado Springs.....	27.50
Pueblo	27.50
Omaha or Kan. City.....	42.50
St Louis	53.70
Memphis	62.50
Chicago	61.50
Minneapolis	58.94
St. Paul	58.94

Tickets
on Sale—
Dec. 20, 22,
24;

Limit—
three
months
from
date of sale.

Correspondingly low rates from many other points to many other points.

See Agents for details

L. J. Keyes,
Dist. Pass. Agt.,
Hotel Utah

D. S. Spencer,
Gen. Pass. Agt.,
Salt Lake City, Utah

PARENTS

Here's the ideal game to give your boys for Christmas

STRAIT-SHOT

7 GAMES IN ONE

Patented by a Utah and made in Utah

A clean, innocent game played with marbles that is intensely interesting. Will entertain your boys during the long winter nights.

COMPLETE WITH MARBLES ONLY 50c

Mail Your Order Today

SUNDAY SCHOOL UNION

44 E. South Temple, Salt Lake City

L. D. S. GARMENTS

1917 FALL AND WINTER PRICES—This list cancels all previous quotations

U79	Light weight, unbleached cotton.....	\$1.10
U80	Light weight, bleached cotton.....	1.15
U81	Mercerized, special for ladies.....	2.15
U82	Mercerized, heavy weight.....	2.65
U83	Medium weight, bleached cotton.....	1.50
U84	Medium weight, unbleached cotton.....	1.50
U85	Fine Lisle, double thread.....	2.65
U86	Heavy weight, bleached cotton.....	2.00
U87	Heavy weight, unbleached cotton.....	2.00
U88	Medium weight, wool.....	2.30
U89	White, 50% wool, shrunk.....	3.00
U90	Plain spun worsted.....	3.50
U91	All wool.....	5.25

Postage extra. Average shipping weight, 20 oz.

Garments marked for 20c per pair extra

We will make Garments with double back for 25c extra.

Sizes: Breast, 34-44; length, 54-64.

Larger sizes, 25c extra

BILLINGS MERCANTILE ASSOCIATION

415 North 10th West St., Salt Lake City, Utah

Agents, \$60 Weekly



Robinson Folding Bath Tub. Big Seller. Costs little, no plumbing. little water. Weight 15 pounds, folds into small roll. Full

length baths, far better than tin tubs. Guaranteed 10 years. \$10.00 a day easily made.

Write for free tub offer. 4765

Robinson Cabinet Mfg. Co., Factories Bldg., Toledo

DON'T WEAR A TRUSS



Brooks' Appliance, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U.S. patents. Catalogue and measure blanks mailed free. Send name and address today. 240

C. E. BROOKS

State Street, Marshall, Mich.

Comfort Indoor Closet

Odorless, Sanitary, Germ-proof. Can be placed anywhere in home. A guarantee of healthy, sanitary conditions. 30 days Free Trial.

ABOLISH OUTDOOR CLOSET

Have city conveniences. Germ-life killed instantly by chemicals. Empty once a month. Needs no other attention. Boards of Health endorse. Write for literature.

AGENTS WANTED—EXCLUSIVE TERRITORY.

Comfort Chemical Closet Company
492 Factories Bldg., Toledo, Ohio



Santa Claus Knows Best

Santa Claus knows that your papa and mama have contributed heavily to the Red Cross funds, that they have invested every available cent in Liberty Bonds, and that there are future calls to be made on them. So this year he is going to bring more warm clothing, more wholesome foods and fewer toys to all the homes. This means that



will figure largely in St. Nick's plans. He has already ordered enough to leave a package at nearly every home. We want to please Santa Claus and his hundreds of boys and girls, and are therefore running the Sunripe mill day and night to fill his order.

Utah Cereal Food Co.

OGDEN, UTAH

CONTENTS

MISCELLANEOUS

"Twas Christmas Eve	Frontispiece
The Song of the Angels (A Poem).....	
.....Annie Malin	615
"Twas Christmas Eve (A Poem).....	E. F. P.
Law of the Tithe	James E. Talmage
The Spoonbill (Illustrated)	
.....Claude T. Barnes	619
"Boy" (A Poem)	621
Sunday School at Basalt, Idaho.....	623
The Twelve Merchants (A Poem).....	636
Sing, O My Soul (A Poem)	
.....Grace Ingles Frost	661

EDITORIAL THOUGHTS

Christmas, 1917, in Jerusalem	
.....Joseph M. Tanner	624
A Far Different Christmas	625
Topics of the Times..	Franklin S. Richards 626

SUNDAY SCHOOL WORK

Superintendents' Department—Sacrament	
Gem and Concert Recitation for Janu-	

ary, 1918—Fast Day Exercise—Sunday	
School Conventions, 1918.....	631
Choristers' and Organists' Department—	
Organ Technic	637
Teacher-Training Department—Succeed-	
ing with Teacher-Training Classes—	
What Constitutes Good Presiding....	638
Parents' Department—Work for January.	640
Theological Department—Second and	
Fourth Year Lessons for January.....	642
Second Intermediate Department—Second	
and Fourth Year Lessons for January..	643
First Intermediate Department—Second	
and Fourth Year Lessons for January..	650
Primary Department—Second Year Les-	
sons for January	660
Kindergarten Department—The Child ...	660

CHILDREN'S SECTION

Glad Tidings.....	Minnie Iverson Hodapp	662
The Separation (Illustrated)		
.....Wm. A. Morton		662
Christmas Day	Florence Allsop	664
How Annah's Christmas Tree Came.....		665
The Three Little Small Bears (Illustrated)		667
The Little Noah's Ark		672
The Funny Bone		674

INSURE WITH THE HOME FIRE INSURANCE COMPANY OF UTAH

THE ONLY LOCAL FIRE INSURANCE COMPANY IN THE
INTER-MOUNTAIN REGION. UNSURPASSED
PROTECTION GIVEN

HEBER J. GRANT & CO., GENERAL AGENTS

SALT LAKE CITY, UTAH

HEBER J. GRANT, President
GEO. ROMNEY, Vice-Pres.
EDGAR S. HILLS, Treasurer

ROBACE G. WHITNEY, Secretary
GEO. J. GAMMOR, Asst. Secretary

PRINTING :: BINDING :: ENGRAVING



OFFICE SUPPLIES :: OFFICE FURNITURE

VISITORS WELCOME

The largest Printing, Binding and Office Supply establishment in Utah, Idaho, Wyoming and Nevada. Come in and examine our facilities.

We fill mail orders promptly

62-66 WEST SECOND SOUTH

SALT LAKE CITY

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



HIS store is headquarters for boys' apparel. There are many things here that boys like; such as mackinaws, sweaters, underwear, waists, shirts, gloves, watches, jewelry, play suits, over-garments, hats, caps, stockings, neckwear and

Samneck Clothes
The Standard of America

We carry these famous boy clothes in a wide variety of styles, fabrics, and prices—to which we respectfully invite the attention of Boys and their Mothers.

ORDER BY MAIL

GARDNER & ADAMS CO.

SALT LAKE CITY



Send for our
Christmas Suggester



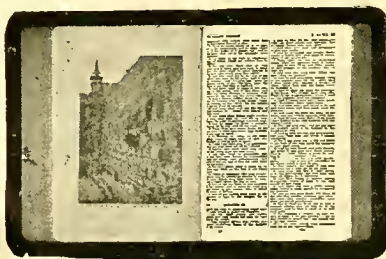
BAGSTER AND CAMBRIDGE BIBLES

Are exclusively bound in the new open flat "UNBREAKABLE BACK"
Patent Binding

They are the best constructed Bibles in the world and are guaranteed not to break in the back.

SPECIAL BIBLE OFFER

Bound in good
quality French mo-
rocco leather with
over-lapping edges
Size of page 7x4 $\frac{3}{4}$



Large, clear type
self - pronouncing,
32 full page illus-
trations. Questions
and answers and
other helps and
maps.

No. J 45 - PRICE \$1.95

Sent promptly postpaid on receipt of price.

JAMES POTT & CO., 214-220 East 23rd St., New York

"Holiness to the Lord"

THE JUVENILE INSTRUCTOR

AN ILLUSTRATED MONTHLY MAGAZINE

Designed Expressly for the Education
and Elevation of the Young

Organ of the Deseret Sunday School Union

PRESIDENT JOSEPH F. SMITH, Editor
GEORGE D. PYPER, Associate Editor

VOLUME 52, for 1917

COPYRIGHT, 1917, BY JOSEPH F. SMITH
For the Deseret Sunday School Union

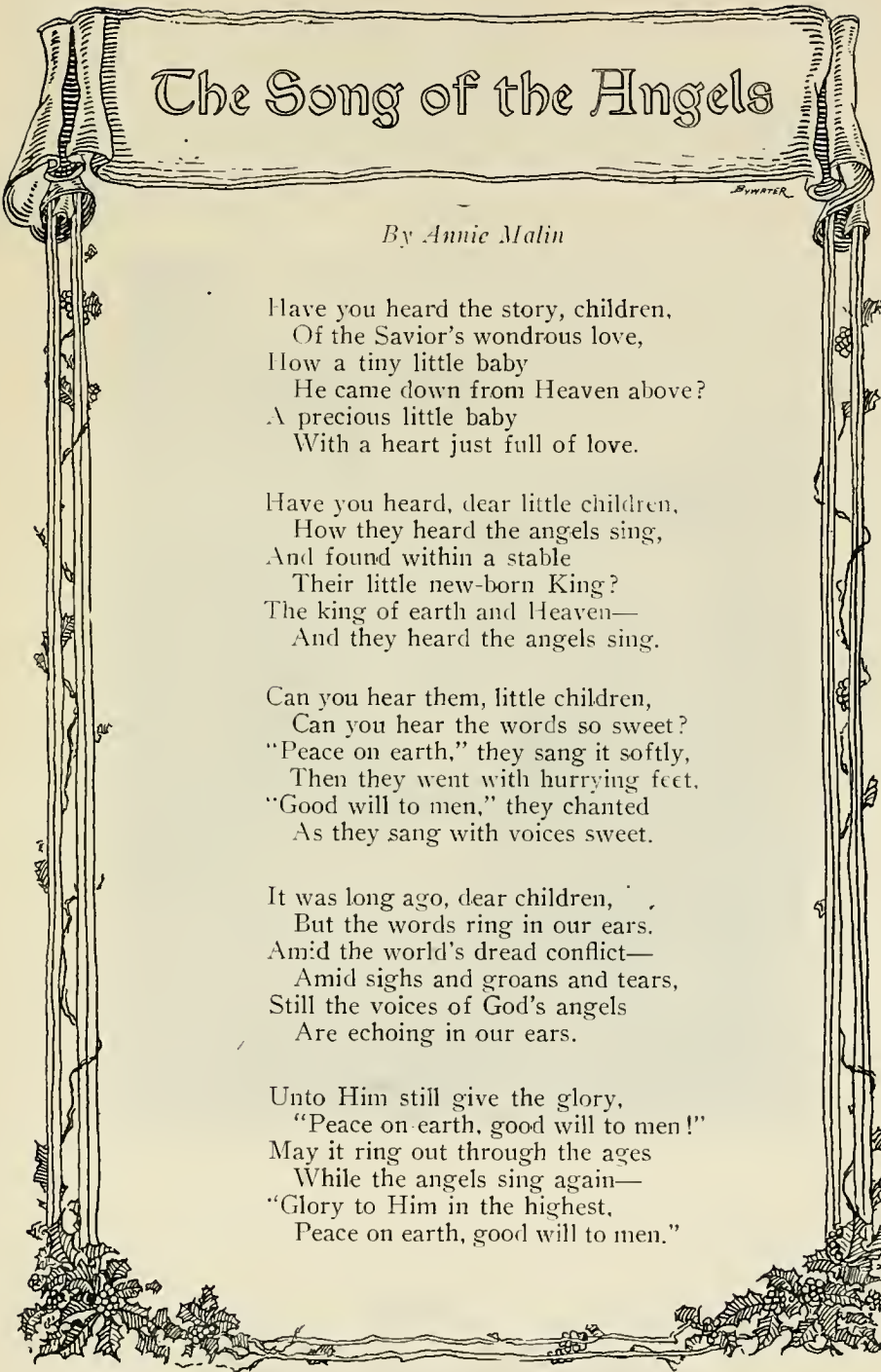
PUBLISHED BY THE
DESERET SUNDAY SCHOOL UNION
SALT LAKE CITY, UTAH
1917

CONTENTS

A Beautiful Mosaic.....	439	Germany's Scheme for Peace.....	626
A Boy's Tribute to His Father.....	515	Germany at War with the World.....	627
Acknowledgment.....	350	Glad Tidings.....	94,
Addison and Lammie.....	435	156, 211, 272, 319, 374, 429, 490, 542, 604,	662
A Diabolical Outrage.....	74	Gleanings.....	405
Adoption of European Children.....	521	Golf.....	23
A Hard Customer.....	325	Gospel Takes Away Fear, The.....	335
A Live Rocking Horse.....	607	Grant, Heber J.....	15
American Submarine Destroyers.....	352	Graves Shall Be Opened and the Dead Shall	
American Merchant Fleet.....	299	Rise, The.....	169
Americans in Charge of War Hospitals.....	407	Greatest Woman in all History, The.....	237
An Army of American Engineers for France.....	299	Greeting to Our Sunday School Workers.....	90
An Everyday Creed.....	338	Has War Strengthened Religious Faith?.....	75
A Nice Day for Ducks.....	438	Has Our Nation a Soul?.....	354
An Old Man, a Little Girls, etc.....	550	Heart of an Indian, The.....	341, 456
A Poisoned World.....	407	Helping Mother.....	368
Armed Neutrality.....	187	High Cost of Living.....	21
Arrival in the Promised Land.....	605	Horror of War Bring Belief in Immortality.....	582
A Song of Motherhood.....	234	How Annah's Christmas Tree Came.....	665
A Surprising Fourth.....	375	How the Brass Plates were Obtained.....	271
A Tribute to Mother.....	228	Humane Day Stories.....	171
At School.....	546	Ideals of Liberty Stake.....	60
Baby.....	542	If You Wish People to Like You.....	493
Beauty Spots of the Intermountain West.....	288, 337, 393, 505,	In the Trenches.....	240
Belgian and French Commission.....	520	International Affairs.....	126
Benediction, by Rt. Rev. Joseph S. Glass.....	1	In the Name of God, Amen.....	339
Bolley Gives a Party.....	426	Invisible Couriers of the Air.....	3
Book of Mormon Testimonies.....	484	Is War Necessary?.....	188
Boys' Rights.....	552	ILLUSTRATIONS	
British and French Missions.....	296	Addison and Lammie.....	436
Brownies.....	157	Anaconda Sunday School.....	606
Burial of Ishmael.....	493	A Profusion of Flowers.....	288
Busy as a Bee.....	440	Arrival in the Promised Land.....	605
Canadian Railroad Removed to Europe.....	74	Audubon Warbler.....	263
Children's Budget Box, The.....	50,	Barn Swallow.....	369
104, 163, 216, 273, 329, 383, 442, 496, 553,	609	Basalt Sunday School.....	623
Children's Home Reading.....	343	Beaver.....	316
Choristers and Organists' Department.....	81,	Beaver Dam.....	315
134, 195, 246, 304, 358, 414, 464, 528, 588,	637	Beaver an Expert Swimmer.....	373
Christmas Day Sketch.....	664	Black-Necked Stilt.....	155
Christmas in the Land of Buddhism.....	120	Bourne, Major E. LeRoy.....	451
Compensation.....	231	Brigham City First Ward.....	123
Conference.....	236, 583	Burial of Ishmael.....	492
Conventions, 1918.....	632	Calliope Humming-Bird.....	291
Crocheting.....	161, 212, 325, 437, 494,	Camp Life at Fort Douglas.....	571
Costless and Priceless.....	552	Clawson, Captain Curtis Y.....	454
Charges of Disloyalty and Treason.....	580	Dog and Deer.....	65
Dora's Mother.....	547	Ephraim North Ward.....	483
Economics.....	240	First Presidency.....	2
EDITORIAL THOUGHTS		Finding the Liahona.....	280
A Far Different Christmas.....	625	Fort Laramie.....	562, 563
Conference.....	236	French Asylum for War Orphans.....	196
Christmas, 1917, in Jerusalem.....	624	Fur Trading Post in Northern Canada.....	371
Fame.....	294	Geraldine and Her Paper Dolls.....	49
Life's Music.....	295	Grant, Heber J.....	16
Loyalty to God and Country.....	404	Grantville Kindergarten Class.....	192
Mothers of Men.....	237	Japanese Children and Missionaries Cele-	
Moving Towards Eternity.....	184	brating Christmas.....	121
Our Trust in God.....	461	Kneass, Major William E.....	452
Prizes for Crops.....	236	Hyrum Stake Sunday School Board, 1917.....	459
Responsibilities of Life.....	18	Jesus, Lover of My Soul.....	243
Success.....	124	Joppa Sunday School, Arizona.....	125
The Test of a Good Life.....	295	Jorgensen, Captain Fred.....	455
The Greatest Woman in All History.....	237	Laman and Lemuel Seized Nephi.....	543
Two of the Greatest Men.....	72	Lehi's Sons Return with the Brass Plates.....	224
The "Mormon" Soldiers.....	348	Lehi Relating His Dream to His Family.....	112
The Spirit of Hate.....	516	Lehi Preaching Repentance.....	96
The Times.....	460	Lehi's Prayer in Behalf of Jerusalem.....	46
Enlistment.....	350	Lyman, Francis M.....	11
Faith—a Principle of Power.....	572	Medicine Hat Sunday School, Canada.....	357
Fame.....	294	Nephi's Vision.....	430
Finding the Liahona.....	320	Orton Sunday School, Alta., Canada.....	122, 133
First Intermediate Department.....	34, 86,	Oasis Sunday School.....	303
142, 202, 251, 309, 363, 420, 470, 533, 593,	650	Ogden Sixth Ward Sunday School, Utah.....	235
Food Administration.....	354, 408	Pond in Oakland, California.....	64
Friendships.....	17	Portland Sunday School and New Meeting	
Funeral of American War Victims, France.....	629	House.....	347
Funny Bone, The.....	54,	Provo Second Ward Sunday School Supts.....	293
110, 166, 222, 278, 334, 390, 446, 502, 558,	674	Provo Sixth Ward Sunday School.....	27
German Titles Relinquished.....	518	Rawlins Sunday School, Wyoming.....	329
Germany's Plottings with Mexico and Japan.....	186	Richards, Stephen L.....	62
		Roberts, Lieutenant Brigham H.....	453
		Rock Spring* Ward Sunday School.....	395

Shoshone Falls, Idaho	392	Favoritism	608
She Plays with Dolls.....	326	Good Morning	206
Sioux Chief	317	Her Name	509
Snowflake Primary Class.....	300	His Quiet Hour.....	378
Sons of Lehi Drawing Lots	168	In a Kindergarten.....	432
Spoonbill, The	620	I Am the Little Today.....	40
Sunset on the Great Salt Lake.....	504	Jack-o'-Lantern's Prank.....	552
The Separation	663	Lincoln	73
The Teton Mountains	560	Lines on Viewing a Sunset on the Great Salt Lake	506
Timpanogas	336	Lost—Little Dog Brownie.....	102
'Twas Christmas Eve.....	616	Mother	223, 253
Utah Boys on the Military Reservation.....	569	Mother Knows	540
Walker and Dora, His Wife.....	342	O and Q.....	213
Washakie	456	Only a Song.....	25
Webb, Lieutenant-Colonel William C.....	450	Passing Cheer	455
Wedding Scene in the Valley of Lemuel.....	376	Peace	133
Williamsburg Sunday School.....	537	Prayer	55
Young, Colonel Richard W.....	448	Prayers for Our Soldier Brothers.....	503
It Purifies	324	Protect the Birds	257
Jimmie's Hate	598	Pushing Forward	279
Just Bread	439	Sing, O My Soul	661
Kindergarten Department	38, 89, 148, 205, 255, 312, 366, 424, 473, 536, 596,	Speak Gently	230
Lehi	47	Story Time Long Ago	57
Lehi Preaching Repentance	95	Strive with a Purpose.....	583
Lehi Relating His Dream to His Family.....	158	Stronger than the Strong.....	397
Let Mother Be a Guest at Her Own Table.....	440	Take Care, Little Maid.....	509
Letters from the Trenches.....	398	Tell Mother About It.....	391
Liberty Bonds and Red Cross.....	350, 507,	The Boy	327
Liberty Loan, Second.....	628	The Brave Toy Soldier.....	441
Little Jim	43	The Call of the Homeland.....	185
Little Tryphena's First Valentine.....	98	The Girl	103, 326
Little Pioneer Shepherds.....	380	The Grasshopper and the Ants.....	150
Little Things	131	The Horse and the Dog and the Man.....	176
Love Makes the Load Lighter.....	377	The Jolly Tree.....	456
Loyalty to God and Country.....	404	The Pastry Cook	162
Lyman, Francis M.....	10	The Power of a Smile.....	597
Marked for the Unexpected	7, 66	The Robins	458
Marriage of the Sons of Lehi.....	377	The Song of the Angels	615
Memories of Childhood	63	The Song of the Stream.....	190
Mexico	20	The Sweetest Word	272
Milk As a Stimulant.....	409	The Tale of the Frog.....	436
Modern Prophecies and their Fulfilment.....	510	The Three Wishes	45
Mothers of Great Men.....	237	The Tiny Man	215
Moving Toward Eternity.....	184	To a Chickadee	103
Mr. Toad	431	'Twas Christmas Eve.....	617
MUSIC		Twelve Merchants	636
A Song of Praise	464	Under the Trees.....	111
All Through the Night.....	147	When Polly Picks the Peas.....	435
Hosannas Clear Are Now Resounding.....	136	Womankind	522
Land of the Free.....	358	Woman's Rights	370
Let Us Sing of Our Salvation.....	28	Wrinkles and Cares	604
My Soul Awake	29	President Wilson's Second Inauguration.....	186
Sacramental Hymn	305	Primary Department	36, 88, 147, 205, 254, 311, 365, 422, 472, 535, 595,
The Power of Love	414	Prizes for Crops	236
The Homeland	195	Program for Mothers' Day, May 13, 1917.....	194
This is the Place	589	Progress of the Sunday School in Portland.....	345
My Birthright—Faith in the Gospel.....	573	Prohibition	126
Noah's Ark	52, 108, 164, 220, 276, 332, 388, 444, 512, 500, 556,	Pure Friendship	135
National Embargo	409	Puzzles.....	107, 219, 328, 387, 499, 555,
Nephi's Vision	429	Rambling About Old Fort Laramie.....	561
Not as Good as Some Words.....	162	Red Cross Contributions.....	526
Notes on Our History.....	91, 151, 207, 258, 315,	Remember the Lord's Day.....	243
Obedience is Heaven's First Law.....	229	Richards, Stephen L.....	61
Our Army Draft	521	Russia	241, 298, 520
Our Trust in God.....	461	San Diego Exposition Closed.....	75
Parents' Department	31, 82, 137, 197, 248, 306, 360, 417, 467, 529, 590,	Second Intermediate Department.....	33, 84, 140, 200, 249, 308, 362, 419, 469, 532, 592,
POEMS		Secretaries and Treasurers' Department.....	79, 412, 527
A Child's Friends	559	Seeking the Kingdom.....	475
Allegiance	447	Social Work	179, 225
America for Me.....	425	Soldiers in the War.....	627
A Mother's Heart.....	264	Solving the Submarine Problem	298
A Pleasant Smile.....	568	Something to -Color.....	48
A Proverb of Progress.....	31	Spoonbill, The	619
A Sacramental Gem.....	541	Submarine Warfare	189, 352
A Wishbone	379	Success	124
Ben Hazard's Guests	173	Sunday School Teachers' Ideals.....	402
Be What Thou Seemest.....	87	Superintendents' Department	26, 79, 132, 193, 244, 302, 356, 411, 463, 525, 585,
Boy	621	Susie Speckles' Mistake	41
Don't Cry	474	Talks on Thrift	541
Do Your Best.....	162	Thanksgiving Proclamation	630
Do Your Level Best.....	345	Teacher-Training Department.....	24, 77, 130, 191, 242, 301, 365, 410, 462, 523, 584,
Easter Morn	167		638

The Adopted Family	438	Theological Department	32, 83,
The American Bittern	401	138, 198, 249, 307, 361, 418, 468, 531, 591,	642
The Ancient Apostles and the Nephite Twelve	58	The Ten "Demandments"	413
The Audubon Warbler	263	The Test of a Good Life	295
The Ax Brigade	115	The Three Little Small Bears	667
The Barn Swallow	369	The Times	460
The Black-Necked Stilt	154	The War	238
The Buttermilk Slide	486	The War in Europe	298, 351,
The Calliope Humming-Bird	291	The Whip	71
The Coming of the Lord	457	The Wisdom of the Wild	64
The Dime Offering	526	The World War	406
The Dog at Uncle Andrew's	100	Tithe, The Law of the	618
The Dog that Won the Cup	265	To "Mormon" Soldiers	348
The European War	21, 579	Topics of the Times	20,
The Folly of Worry	524	74, 126, 186, 238, 296, 350, 406, 518, 579,	658
The Great Fundamental	466	Tornadoes	353
The Great War	296	Two of the Greatest Men	72
The Kaiser	240	Utah National Guard	449, 569
The Kaiser as a Peace Maker	300	Utah Products Week	567
The Little Courtesies	42	Utah Soldiers at Linda Vista	579
The Little Dog Who Rode in Street Cars	495	War Bread	520
The Live Doll	159	War, Duration of	628
The Lost Jack o' Lantern	545	War's By-Products	538
The Magic Word	399	War Pensions	629
The Morning Breaks, the Shadows Flee	396	Warning Against Worrying	74
The Mother's Part	283	War Toll in Lives and Money	74
The Mother's Way	507	War Victims, Utah's First	630
The Noisy Nine's New April Fool Joke	177	What is Happiness?	306
The Princess Sunnyside	267	What It Means to be a "Mormon"	262
The President's Message	20	What Livestock on the Farm May Teach Man	314
The Rebellion on the Waters	542	When Christ Stood on American Soil	113
The Runaway Fire-Irons	97	When Darkness Covered the Earth	281
The Separation	663	When Little Bear Would Not Work	549
The Sons of Lehi Casting Lots	241	Why We Are at War	352
The Story of a Great Man	13	Will Victory Come Through the Air	409
The Story of Tartar	321	Young, Colonel Richard W. and His Command	521



The Song of the Angels

By Annie Malin

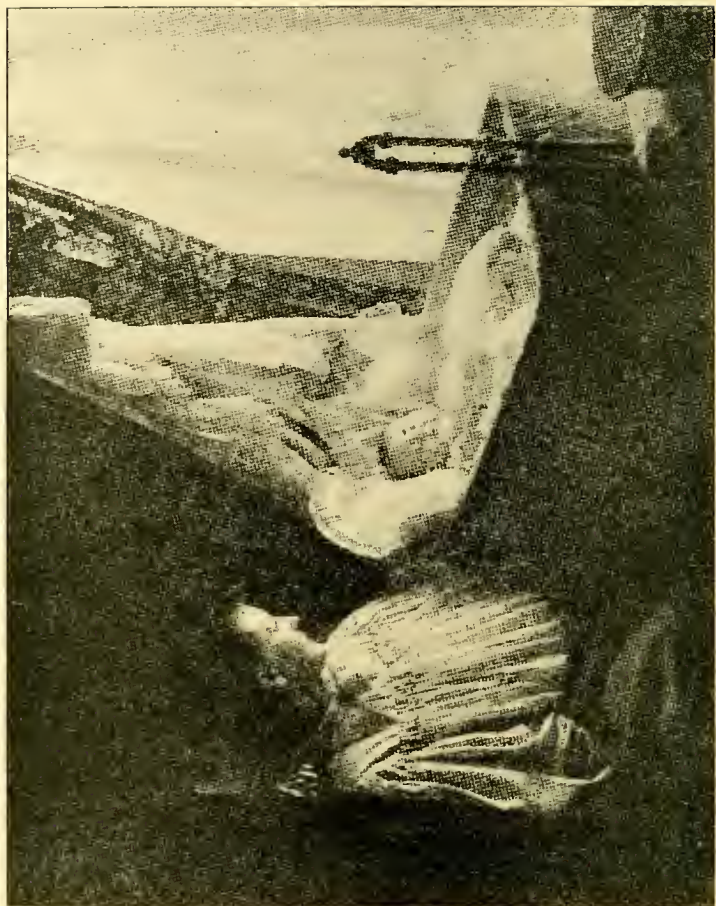
Have you heard the story, children,
Of the Savior's wondrous love,
How a tiny little baby
He came down from Heaven above?
A precious little baby
With a heart just full of love.

Have you heard, dear little children,
How they heard the angels sing,
And found within a stable
Their little new-born King?
The king of earth and Heaven—
And they heard the angels sing.

Can you hear them, little children,
Can you hear the words so sweet?
"Peace on earth," they sang it softly,
Then they went with hurrying feet,
"Good will to men," they chanted
As they sang with voices sweet.

It was long ago, dear children,
But the words ring in our ears.
Amid the world's dread conflict—
Amid sighs and groans and tears,
Still the voices of God's angels
Are echoing in our ears.

Unto Him still give the glory,
"Peace on earth, good will to men!"
May it ring out through the ages
While the angels sing again—
"Glory to Him in the highest,
Peace on earth, good will to men."



"TWAS CHRISTMAS EVE"



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. LII

DECEMBER, 1917

No. 12

'Twas Christmas Eve

Last night my baby brother in his bed—
 And last night was the holy Christmas Eve—
 All sudden opened wide his eyes, and in
 Them came a shining smile; and we believe

He may have seen the Christmas angels then—
 It was the holy Christmas Eve, you know;
 'Twas Mama saw the shining, shining smile,
 And Mama thinks it truly may be so.

The shining smile staid in his dark-blue eyes.
 A listening look was on his little face,
 As if the angels of the Bethlehem skies
 Were joyous, joyous, singing in the place.

My Mama says 'twould not be very strange
 If, so to keep the holy Christ-child's birth,
 Those Christmas angels sing on Christmas Eves
 The olden Bethlehem song of "Peace on Earth!"

O, don't you know always at Christmas-time
 Our hearts with warm and loving feelings fill—
 I think those Christ-child angels really come
 And sing through all the world, "Good-will! Good-will!"

—E. F. P.



Law of the Tithe

The Lord's Revenue System

By Dr. James E. Talmage, of the Council of the Twelve

Payment of tithes was required under the Law of Moses. Indeed, the prominence given to this requirement in the Mosaic code has led to the incorrect assumption that tithe-paying had its beginning in an Israelitish statute. Tithing is older than Israel. Abraham paid a tenth part of his gains to Melchizedek, who was king of Salem and priest of the Most High God (Gen. 14:20 and Heb. 7:1-8); and Jacob made a covenant to devote to the Lord's service a tenth of all that would come into his hands (Gen. 28:22).

Following the development of the children of Israel into a theocratic nation, the practice of paying tithes in kind became one of the features by which they, the worshipers of Jehovah, were distinguished from all other peoples. The requirement was explicit and its application general, to rich and poor alike. Thus we read:

*"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. * * * * And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32).*

As long as the people faithfully complied with the law of the tithe they prospered; and when they failed the land was no longer sanctified to their good. Hezekiah (see 2 Chron. 31:5-10) and Nehemiah (Neh. 13:10-13) reprov'd the people for their negligence in the matter and awakened them to the jeopardy that threatened; and, later, Malachi voiced the word of Jehovah in stern rebuke, forceful admonition, and encouraging promise, relative to the payment of the Lord's tenth:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offer-

ings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

At the time of our Lord's personal ministry the law had been supplemented by innumerable rules, comprising unauthorized exactions, often based upon mere trivialities. Christ approved the tithe, but made plain the fact that other duties were none the less imperative. (See Matt. 23:23.)

During recent years great interest has been manifest in the matter of the tithe, among theologians, ministers and intelligent laymen; and the re-establishment of tithe-paying as a religious duty has been strongly advocated. It is important to know that the Church of Jesus Christ of Latter-day Saints has observed this requirement from the early days of its history—not because it was operative in ancient Israel, nor because it was law and custom among the Jews in the days of Christ, but because it has been authoritatively established through modern revelation in the Church. In 1838 the Lord systematized the practice upon which the people had voluntarily entered, and defined the tithe as a tenth of one's individual possessions; *"And this,"* said He, *"shall be the beginning of the tithing of my people. And after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord"* (Doctrine and Covenants 119:3-4). The manner in which the tithes of the people are to be paid, and the channels through which the contributions are to be distributed and used

in the work of the Church are specifically set forth.

As of old, so in the Church of Jesus Christ of Latter-day Saints today, tithing is the divinely established revenue system by which the pecuniary needs of the ecclesiastical community are provided for. And as of old so today, tithe-paying must be a voluntary free-will sacrifice, not to be exacted by secular power nor enforced by infliction of fines or other material penalties. The obligation is self-assumed; nevertheless it is one to be observed with full purpose of heart by the earner who claims standing in the Church and who professes to abide by the revealed word given for the spiritual development of its members.

It is essential that men learn to give. Without provision for this training the curriculum in the school of mortality would be seriously defective. Human wisdom has failed to devise a more equitable scheme of individual contribution for community needs than the simple plan of the tithe. Every one is invited to give in amount proportioned to his ability, and to so give regularly and systematically. The spirit of giving makes the tithe holy; and it is by means thus sanctified that the material activities of the Church are carried on. Blessings, specific and

choice, are promised the honest tithe-payer; and these blessings are placed within the reach of all. In the Lord's work the widow's penny is as acceptable as are the gold-pieces of the wealthy.

Tithing is the rental we are asked to pay on the property committed to our keeping and use. We are but temporary holders, lessees of property the ultimate title of which is vested in Him who created all that is.

The Latter-day Saints believe that the tithing system has been divinely appointed for their observance; and they esteem themselves blessed in thus being permitted to have part in the furtherance of God's purposes. Under this system the people have prospered severally and as an organized body. It is the simple and effective revenue law of the Church; and its operation has been a success from the time of its establishment. Amongst us it obviates the necessity of taking up collections in religious assemblies, and makes possible the promulgation of the Church's message, through the printed and spoken word, the building and maintenance of temples for the benefit of both living and dead, to an extent that would be otherwise unattainable.

The Spoonbill

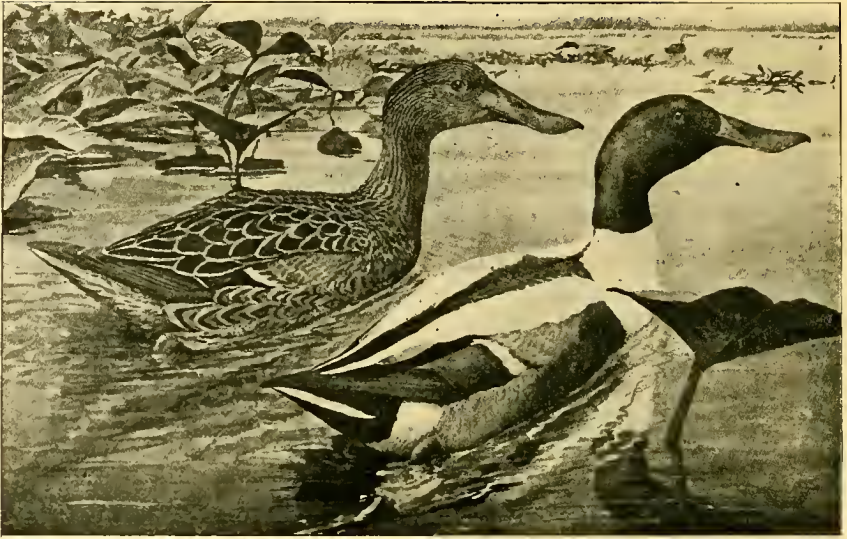
By Claude T. Barnes, Co-author "Forest Groves and Canyon Streams"

A puddler in the little muddy pools, the beautiful spoonbill is really too listless to seek the delicious foods that make other ducks fat; and for that reason his lean body is not so eagerly sought by the epicure as is either the canvas-back or the teal. Even in the midst of ripening alfalfa, burr clover, wild rice and grain, that may be had for a stretch of the wings, it yet prefers to sift such vegetable and animal matter as drifts about, and remain lean. For this manner of living its bill, being much broader at the tip than at the base, is admirably adapted.

After the breeding season, which

occurs in May in Mexico, the male spoonbill assumes the rather somber dress of the female; and it is not until October that he regains that handsome and striking plumage which is not excelled by any other duck or waterfowl save possibly by that rainbow of swimmers, the wood duck. Many a hunter has brought down a spoonbill that he had thought was a mallard, as the males and the females of each species generally resemble each other.

Among the many names by which the spoonbill is known in various localities are: blue-winged shovel-



THE SPOONBILL

(*Spatula clypeata*)

Adult Male—Head and neck, dark metallic green; dusky line on hind neck from head to back; upper part of back, breast, and anterior scapulars, white; rump, and upper and under tail-coverts, black, glossed with green; wing coverts, pale blue; speculum, metallic green; tail, brown, edged with white, a white patch on each side of base of tail; entire under parts, deep chestnut; bill, black; iris, yellow; legs and feet, orange red. Length, 17-21; wing, 9-10; bill, 2.60-2.90; width of bill at base, .60; near end, 1.10-1.20.

Adult Female—Head, neck and sides, buff, streaked with dusky; chin and throat, buff; speculum, green; back, brown, edged with buff; under parts, buff, spotted with brown; bill, brown; base of maxilli and mandible, orange; iris, yellow; legs, orange.

Adult male when moulting resembles female. **Young male** resembles female with somewhat deeper coloring.

Downy Young—Back of neck and under parts, olive brown; otherwise pale buff; yellowish spots on each side of back and rump; bill not enlarged.

ler, shoveller, red-breasted shoveller, spoonbill teal, spoonbilled widgeon, broadbill, swaddle bill, mud shoveler and mesquin. Popular nomenclature is usually determined by the most noticeable characteristic; and thus when you see a duck with a bill broader at the tip than at the base you may be reasonably sure that it is a spoonbill.

The nest is usually placed close to the water at the edge of a marsh or island, and consists merely of a depression in dry grass hidden by a bush or other handy concealment. They have been found on bare ground in company with the nests of mallards. The eggs, 9 to 14, are olive greenish or buffy.

Though fairly swift in flight the spoonbills, unlike the wise old mallard, fly low and thus are at times despatched in great numbers.

The spoonbill has a very wide range; in the Old World it is found

in Europe, Asia and the northern parts of Africa. In North America it breeds from Ohio, Indiana, Illinois, Kansas, Texas, Colorado, Arizona and California north to the Bering Sea coast of Alaska, Saskatchewan and Ontario. It winters from Maryland, New Jersey, Illinois, Missouri, Texas, Arizona and British Columbia, south to the West Indies and Central America. It is rare at any time on the Atlantic coast.

As the spoonbills spend most of their time puddling in shallow nooks or ponds, skimming flies and larvae from the surface or sifting seeds, mollusks and crustaceans from the bottom, they necessarily appear only in pairs or in small flocks. As the canvas back and some others of our most edible ducks are on the verge of extinction we shall have to join the Jack Spratt club and confine ourselves to the lean—even in ducks.

"Boy"

The winter "Boy" was eight years old,
His Grandma came to stay
With her grown children in the town,—
Spend Christmas holiday.

They all had "handles" to their names;
Boy's Uncle John was plain—
"The Gov'ner," and his father "Judge,"
His Aunt, "Professor" Jane.

These "grown-ups" were a thrifty lot,—
Even the Christmas tree
In that house only bore the fruit
Of strict utility.

They had forgotten childhood's days,
The sorrow and the joy;
Among that lot of grown up folks
There was no child but Boy.

He 'rose as usual Christmas morn,
(They breakfasted at eight.)
He came down stairs just on the stroke—
(No one was ever late.)

He then received his Christmas gifts:
A pair of stout school shoes;
A cap and mitts,—the book and slate
Gave Grandma dear, the "blues."

This over with, Boy sat him down.
Nor played, nor ran about;
But took his X-mas book and slate,
And worked a problem out.

Boy got enough, it was not that,
But he knew other boys
Got things to make their stomachs ache,
Or else a lovely noise.

And Grandma thought: "To train him
right,
They're making him a prig.
I wish he'd run and laugh and shout,
Or even dance a jig.

"To spoil this child, unconsciously
They're doing all they can—
A cramped and joyless youth will make
A cold and heartless man."

When Grandma saw that Boy was "game,"
And would not make a fuss,
She sent a message off at once
To good St. Nicholas.

So Santa Claus was on the watch
And met Boy at he door.
"I'm out of toys myself," he said,
But we'll go to the store.

"You come with me," (St. Nicholas
Still dearly loves good jokes.)
"And choose the New Year gifts and toys
And give them to your folks."

The shops ablaze with things so fine,
It almost took Boy's breath.
"Oh! there's a top my Aunt would like
Upon the second shelf.

"I'll give my Uncle John this gun,
For, Santa, don't you see?
When he goes hunting he might lend
This little gun to me."

"I think my mother'd like this drum—
(I hav'nt heard her say.)—
And father a base ball bat
So he can learn to play."

"Oh! may I get Grandma these skates?
She has to sit all day,
And knit and crochet fancy things;
I guess she'd like to play."

Dishes and dolls, small furniture,
A big harmonica,
Books full of pictured foolish things,
And a monkey up a tree.

Balls, dogs and horses, sleds and trains,—
It made the store man laugh,—
Boy ordered candy, nuts and cake,
"A bushel-and-a-half."

At last with bliss too deep for words,
And eyes like stars of blue,
He said to grinning Santa Claus:
"I think that this will do."

They huddled all the things up stairs.
Boy promptly locked the door
And played with them a good long while
Upon the nursery floor.

On New Year's morn they heard Boy
come

Just tearing down the stair.
His cheeks were red, his eyes were bright,
He hadn't brushed his hair.

He bounded into Grandma's room,
And scrambled into bed.
He hugged and kissed her rapturously,
And breathlessly he said:

"Oh, Grandma, I must tell you quick!
I wanted to before;
Dear Santa took me down to town.—
I most bought out the store.

I want to give my folks their things—
"Tw'll be a happy day!
I wish they all were up right now.
How can they sleep this way?"

So Grandma dressed both quick and warm,
Donned fur-trimmed gown and shoes:
And waking her grown children up,
She whispering, told the news

"Get up at once, for Boy is up,
(Poor lonely little dear!)
And get acquainted with your child.
For he's a stranger here."

They felt they must arise, for though
She said it with a smile,
It was the tone—in "auld-lang-sine,"
Preceded castor oil.

He took that mess of 'useful' things
 You chose for Christmas day,—
 Now take your toys, and be as "game"
 As he, and learn to play.

And put your finest manners on,
 And such urbanity
 As you would use, if lords and dukes
 Had come to call with me.

How sweet and gracious, shy and proud
 A little child can be
 Dispensing pleasure,—in this role
 Boy fit exquisitely.

Two baskets from the laundry brought
 Stood on the parlor floor
 Heaped high with candy, fruit and nuts.
 And there was plenty more.

Aunt Jane most deftly spun her top
 And ran her train around;
 His uncle tuned his music box,
 And said he liked the sound.

And to the butler grim and sour,
 Boy gave an infant's chair.
 The breakfast was two hours late
 And no one seemed to care.

His mother beat her little drum,
 While father in the hall
 Put on his mitt, and earnestly
 Began to play ball.

The learned judge, the judge sedate,
 Whom many held in awe,
 Laughed like a boy;—he'd caught a ball
 With his "good old south paw!"

As host, with candy, cake and toys,
 Boy greeted all who came.
 They joined in tag and "blind man's buff,"
 And many a merry game.

And Aunt Jane's beau, Professor Brown,
 Remarked: "You're Grandma's pet."
 Boy answered: "She's the finest girl
 That I have ever met."

Professor Brown squeezed Aunt Jane's
 hand,
 Played with her top and train.
 He pocketed her glove, and asked:
 "May I come soon again?"

The dear home atmosphere was such,
 It banished all his fears;
 He slipped a ring on Aunt Jane's hand,
 He'd carried 'round two years.

And when the blessed sleep time came
 Boy did not kick or weep,
 But said: "I want to kiss you all,
 And then go right to sleep."

And candy-kisses, slightly mixed
 With apple juice, he gave
 To the assembled crowd, his guests,
 And his father, stern and grave.

"Good-night;" a bird-note in Boy's voice,
 Was like a Seraph's call;
 "I love the whole wide world," he said.
 "And God the most of all."

When Boy was gone they all agreed
 They'd had a happy day.
 And no one interrupted her,
 So Grandma had her say.

"Boy is enough like me," she said,
 "That I know how he feels,
 To always have a starched suit on,
 And a servant at his heels.

"Stuff him with learning if you must,
 The crisp, cold months between,
 But Boy must live out on the farm,
 When woods and fields are green.

"I want to see him drive a team,
 Pick apples from a tree;
 Barn berries do not grow on straw,
 And nutting go with me.

"To find a bird nest for himself,
 Pick wild flowers where they blow,
 To swim in shallow pools, and shoot
 An arrow from a bow.

"To play at Indian in the woods,
 And wear a feather crown.
 Drink richest milk from happy cows;
 Grow well and strong and brown.

"And with his young companions play,
 A mimic world to rule;
 And learn some deep intrinsic truths
 That can't be taught in school.

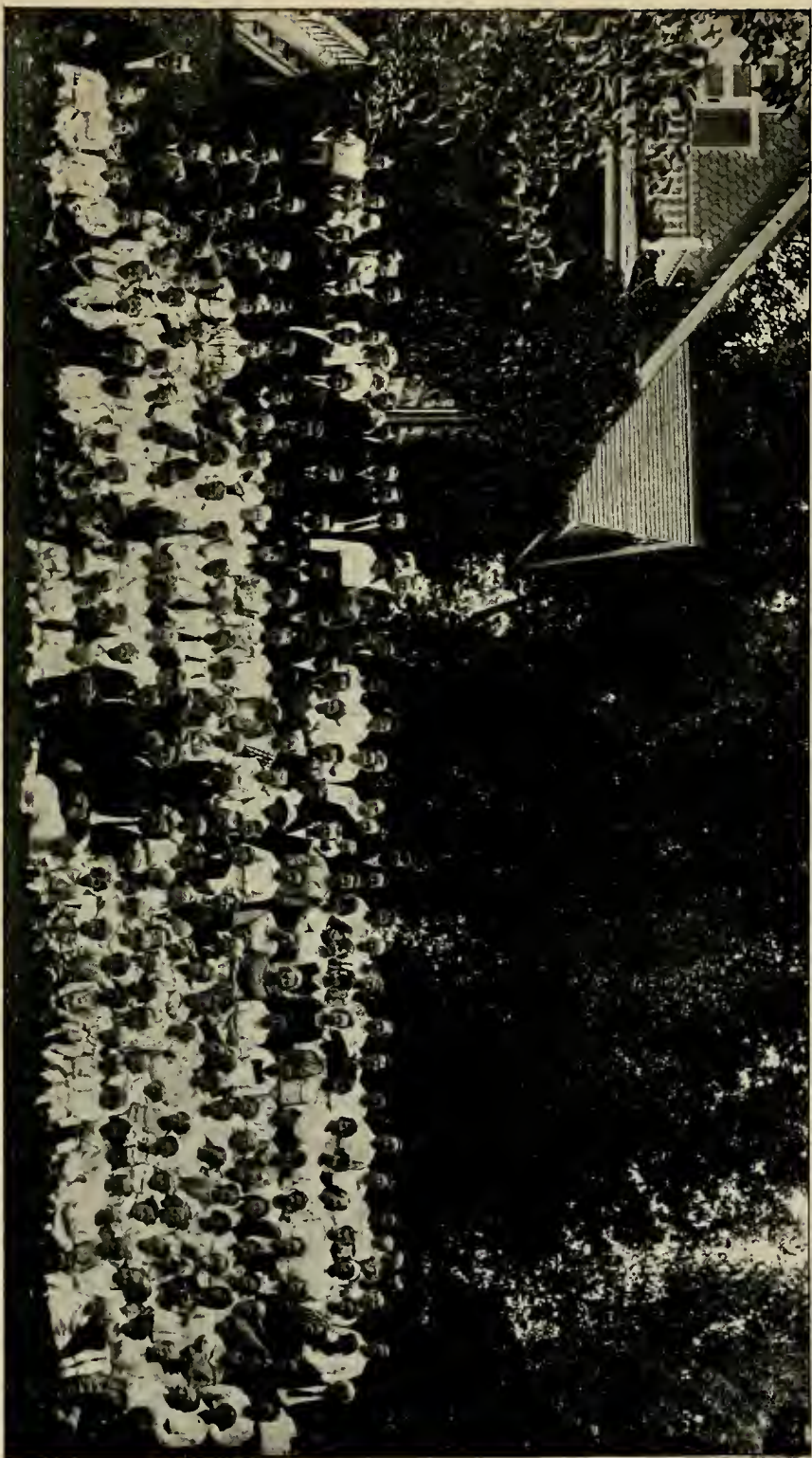
"The vast sweet stillness of the nights,
 The myriad glowing stars,
 The hills and dales, the fruits and flowers,
 The sunset's golden bars,

"The downy chicks, the calves, the colts,
 The minnows in the brooks,
 Are dearer lessons for a child
 Than musty Latin books.

"There is a time for everything,'
 Childhood's the time to play.
 You have succeeded well, my sons,
 And you grew up that way."

"But why this 'preachment,' mother dear?
 The jury will agree
 Or the governor a pardon sign—
 The prisoner goes free."

Children, I wish you Christmas joys,
 With summers bright and warm;
 One chance to choose the New Year's
 toys,
 And a Grandma on a farm.



LATTER-DAY SAINTS' SUNDAY SCHOOL AT BASALT, IDAHO

Editorial Thoughts

JUVENILE INSTRUCTOR Organ of the Deseret Sunday School Union

PRESIDENT JOSEPH F. SMITH, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

Published Monthly
Price \$1 a year, payable in advance
Entered at the Post Office, Salt Lake City, as
Second Class Matter.

Copyright, 1917, by Joseph F. Smith, for the
Deseret Sunday School Union.

Officers of the Deseret Sunday School Union

JOSEPH F. SMITH.....General Supt.
DAVID O. MCKAY.....1st Asst. General Supt.
STEPHEN L. RICHARDS.....2nd Asst. General Supt.
GEORGE D. PYPER.....General Secretary
JOHN F. BENNETT.....General Treasurer

MEMBERS OF THE GENERAL BOARD

Joseph F. Smith	Harold G. Reynolds
David O. McKay	Charles B. Felt
Stephen L. Richards	George H. Wallace
Heber J. Grant	Howard R. Driggs
Hugh J. Cannon	Nathan T. Porter
Andrew Kimball	Milton Bennion
John F. Bennett	Charles W. Penrose
John M. Mills	Edwin G. Woolley, Jr.
Seymour B. Young	Hyrum G. Smith
George D. Pyper	Charles H. Hart
Anthony H. Lund	Joseph Ballantyne
James E. Talmage	J. Leo Fairbanks
George M. Cannon	J. W. Walker
Morace H. Cummings	E. G. Gowans
Josiah Burrows	E. Conway Ashton
William A. Morton	Adam S. Bennion
Horace S. Ensign	Edward P. Kimball
Henry H. Rolapp	Tracy Y. Cannon

SALT LAKE CITY, DECEMBER, 1917

Christmas, 1917, in Jerusalem (Contributed)

The announcement that the British guns are thundering not far from the gates of Jerusalem presages the possibility of the passing of that city from the hands of the Mohammedans into the possession of the Christian world. What a Christmas gift that would be to all those whose fond hopes center in the belief that the Land of Promise is to come again within the civilized

forces that will make it once more a place beautiful to look upon.

The ancient city of Joppa, now called Jaffa, at this writing, November 24th, has passed into the hands of the English. From this point we go to Jerusalem, a distance of about 45 miles by railroad for more operations. It crosses the once large valley of the Sharon, whose roses were famous, and it enters the mountains of Judea about half way to its ancient Capitol. The mountains are not extremely high nor will they be anything like as difficult to cross as the great Isonzo, found between Italy and Austria. It may be that the English will pursue an easier strategy than that of the direct route from Jaffa to Jerusalem. They may continue along the Mediterranean until they reach the Bay of Acho, or until they reach a point north of the Holy City. This would automatically cut off the supplies of the Turks and force them to move eastward over the Jordan River.

All the Christian world is waiting in breathless anxiety for the hoped for fall of Jerusalem, and the curious are asking what effect the fall of this city would have throughout all Europe. Of strategical value it would have little. It will be remembered that the Holy Land is a place of isolation—something in the nature of a peninsula. It is bounded on the east by the Jordan River, and the high mountains beyond it; on the south by the Desert of Arabia; on the west by the Mediterranean Sea; and on the north by the mountains of Lebanon. From a military point of view it is, therefore, something in the nature of an island. If

the British, now operating in Palestine, are to accomplish any great results in the defeat of the Turkish army, they must move northward along the Mediterranean Sea, through Phoenicia, until they reach the Harbor of Beirut, most important of all Syria. From here a railroad runs east to Damascus, and joins the main Bagdad line at Aleppo.

It is from the standpoint of religious sentiment that the fall of Jerusalem would have such a tremendous effect upon the Christian world. Millions of Christians, fighting for the central powers, deep down in their hearts would rejoice to see the Holy Land again in the possession of Christians. The effect, however, throughout the Allied countries, would be to enhearten those who are clamoring for peace and those who are much disposed to give heed to the wishes of the Pope.

Jerusalem itself is a poor, unhappy land. Its houses are dark and dismal. Within the walls of the city no improvement has been made since the middle ages; that is, improvements of any consequence. The Czar of Russia and the Emperor of Germany have done some patch work about the surroundings of Jerusalem. These improvements have been made for the sentimental effect they would have on the Christian children, and those who are devotedly worshipful toward the Land of Promise. It would be no very great calamity if the British guns were to raze the entire city. It needs renovation from far below the foundation.

There is, however, a strong suspicion that Christians would not be so happy if the land were in the hands of the Jews, and Great Britain has taken early opportunity to endorse, by its sympathy, the Zionist movement, which counts upon the restoration of Palestine as a future home for the Jews. This war is revealing every day great surprises, and we need not be at all astonished if the Allied powers invite the United States to take

over at least a protectorate of Constantinople and the Holy Land. Among all the nations of Europe, from a military point of view, there would be strong objection to the occupation of that city and that land by any one of them. With Constantinople and Palestine in the control of the United States there would be little objection and no jealousy, as we stand for the highest religious liberty in the world, if we except, perhaps, Great Britain.

What a glorious gift to the civilized world the conquest and occupation of Jerusalem on December 25th, 1917, would be!

JOSEPH M. TANNER.

A Far Different Christmas

Most of us have never seen a Christmas to be compared with this Christmas. A million of your brothers and uncles and friends will not be at home to eat their Christmas dinner, or to delight in the Christmas tree. Hundreds of thousands are on the other side of the world within earshot of cannon, which even on Christmas Day will be belching death. More will be in cantonments waiting to be sent across the ocean. For these million young men Christmas will be a lonely, homesick day. For the million homes from which they went out, Christmas will be a day in which sadness will outweigh joy. It seems to be our duty and the only true expression of our Christmas spirit to think greatly of the boys who have gone to fight for us, and in such ways as we are able, to make it a Soldiers' Christmas. If every one of you would write a Christmas letter to some fellow in camp—or send some little gift to show that you are thinking of him—it would be a splendid thing. Make some little sacrifice to give them pleasure—for they are willing to make the greatest sacrifice possible to make your country safe. Let every boy of you see to it that he wishes some soldier a Merry Christmas."—*The American Boy*.

TOPICS OF THE TIMES

By Franklin S. Richards

GERMANY'S SCHEME FOR PEACE

The month has been filled with important events. Perhaps the most startling is the alleged change in the government of Germany from an autocracy to a democracy. The announcement that this had occurred was so sudden and so devoid of details, that no one seems to have taken the matter seriously. Many think it a sham and believe that the German wolf is masquerading in sheep's clothing, but the press dispatch indicates that the German people consider that the important objection which President Wilson raised against making peace with the German government, as it then existed, is now removed. It will be quite difficult, however, to make the world believe that the Imperial German government has actually changed to real democracy in so short a time, and in any event, its diabolical Kultur still remains.

The tremendous drive made by the Germans and Austrians on the Italian front, which resulted in the capture of over two hundred and fifty thousand Italian soldiers and over two thousand guns, and leaves the Italians still retreating, within a few miles of Venice, is considered another part of the Kaiser's scheme to force the Allies to make peace.

The new revolt in Russia deposing Kerensky and declaring for a separate peace, is also said to be a product of German trickery and money, and a part of the same general plan. But the Russian ambassador to the United States declares that "the revolt must be overthrown" and that the majority of Russians "fully understand that the freedom of Russia is assured only through an allied victory against Prussian autocracy, and they will fight to the end." It is believed that in spite of reverses Kerensky who is supported by Korniloff and that part of the army

that is in favor of carrying on the war, will crush the revolt and restore his authority.

The whole world is anxiously watching for further developments along these lines.

VIGOROUS PROSECUTION OF THE WAR

While their enemies seem to be making a supreme effort to force upon them a situation that will demand negotiations for peace, before the United States forces can fully enter the conflict, the Allies in Belgium and France are slowly driving the Germans back toward the Rhine. They are constantly losing ground and their counter attacks seem to be of no avail. Even the submarine horror is losing prestige and the Kaiser has been driven to the dire extremity of calling out his "last reserves." "All men who previously had been rejected were ordered to present themselves for re-examination, and, within twenty-four hours, all not utterly incapacitated were on their way to the training centers."

The United States has sent a War Mission to Europe to take part in the first great war conference in which our Country will participate. Col. Edward H. House, President Wilson's personal friend and adviser, is the officially designated representative of the United States. He is accompanied by a staff representing every war agency in the United States, including Admiral Benson, chief of naval operation, and General Bliss, chief of staff of the army.

In a statement accompanying his announcement of the safe arrival of the Mission in London, Secretary Lansing emphasized the fact that this gathering is to be a war conference and nothing else, charged with mapping out a plan of campaign against Germany to "bring the conflict to a speedy and satisfactory end."

When the American troops reached the west front in France and plunged into the battle line singing "Tramp, tramp, tramp, the boys are marching," they were received with great enthusiasm and afterwards lauded for their bravery and heroism in trench warfare. About the time of their arrival, it was announced by the Allies that they would not go into winter quarters but would continue their drives during the winter. Soon afterwards, the drive in Italy began and the fate of the Italian army is still hanging in the balance, although it is reported that the British and French generals are in command, with heavy reinforcements. The reported change of government in Germany was announced and then the Russian revolt took place. Still, in spite of these great misfortunes, the representatives of the United States, Great Britain, and France are not appalled, but are more determined than ever to continue the war till permanent and lasting peace can be obtained.

The importance of the part which the United States will take in the future conduct of the war, is becoming more and more apparent. British and French leaders, both civil and military, openly declare their dependence upon our most efficient help, and the Lord Chief Justice of England has publicly stated that America's entrance into the war has "placed the seal of righteousness upon the conflict being waged against autocracy by democracy."

GERMANY AT WAR WITH THE WORLD

Eighteen nations are now at war with Germany, and eight others have severed relations with the German government. Since the United States declared a state of war, April 6, 1917, 15 nations have followed suit, either to the extent of entering the war or of breaking off diplomatic relations. The latest of these to declare war, is Brazil. It is noteworthy that of the 21 American republics, four are now at war

with the Kaiser's government, nine have severed relations with it, another (Ecuador) has announced that it will not receive the German minister and still another (Argentina) has dismissed the minister, placed him under arrest, and has voted for a break though this latter action has been thus far prevented by the opposition of the executive.

The following is a list of the governments at war with Germany:

Serbia, Russia, France, Belgium, Great Britain, Montenegro, Japan, Italy, Portugal, Roumania, United States, Cuba, Panama, Greece, Siam, Liberia, China, and Brazil.

Following are the nations which have severed relations with Germany, though they have not yet declared war upon her:

Bolivia, Guatemala, Honduras, Nicaragua, Haiti, Costa Rica, Peru, and Uruguay.

Other American republics still maintaining a neutral attitude, are Chile and Paraguay to the south, and Colombia and Venezuela to the north.

NUMBER OF SOLDIERS IN THE WAR

At least thirty-eight million men are bearing arms in the war—27,500,000 on the side of the world allies and 10,600,000 on the side of the central powers, according to latest war department compilations from published reports in various countries. These figures do not include naval personnel strength, which would raise the total several millions.

Against Germany's 7,000,000, Austria's 3,000,000, Turkey's 300,000 and Bulgaria's 300,000 are arrayed the following armed forces:

Russia, 9,000,000; France, 6,000,000; Great Britain, 5,000,000; Italy, 3,000,000; Japan, 1,400,000; United States more than 1,000,000; China, 541,000; Roumania, 320,000; Serbia, 300,000; Belgium, 300,000; Greece, 300,000; Portugal, 200,000; Montenegro, 40,000; Siam, 36,000; Cuba,

11,000; and Liberia, 400. San Marino and Panama also have small forces under arms.

PROBABLE DURATION OF THE WAR

There has been much speculation and conjecture as to the probable duration of the war. Some people have expressed the belief that it will end before next spring and others that it will last a very long time. General Leonard Wood sees a possibility of our war with Germany extending over a period of ten years. He condemns the man who predicts an early peace as a public enemy. General Wood is an earnest advocate of universal military service and naturally sees the extremes of war.

The Premier of England, Lloyd George, says:

"The way to shorten the war is to prepare as if the struggle were going to be a long one. I am not going to predict when the end of the war will come—no man in his senses would prolong it another hour if there were an opportunity for a real and lasting peace. But it must be a lasting peace. It must not be a peace which would be the prelude to a new and more devastating war.

"I have been scanning the horizon anxiously and cannot see any terms in sight which would lead to an enduring peace. I feel that the only terms which are possible now will be terms which would end in an armed truce. I will say, an armed truce ending in an even more frightful struggle.

"This war is terrible beyond all. But terrible as it is in itself, it is still more terrible in the possibilities which it has revealed of new horrors on land and sea and in the air."

To the same effect are the utterances of leading Americans who understand the situation. Instead of yielding to the German desire for peace, because of the pressure which has been brought to bear, by reason of political changes in Germany, the revolt in Russia and the disasters in Italy, the Allies seem more determined than ever to continue the fight to the bitter end, so that their final victory may not be a barren one.

PROCLAMATION OF ISSUES IN RUSSIA

After declaring Kerensky deposed, the Military Revolutionary Committee, at Petrograd, issued the following proclamation:

"The Petrograd council of soldiers' and workmen's delegates solemnly welcomes the accomplished change and proclaims the authority of the military revolutionary committee until the creation of a government by the soldiers' and workmen's delegates.

"Announcing this to the army at the front, the revolutionary committee calls upon the revolutionary soldiers to watch closely the conduct of the men in command. Officers who do not join the accomplished revolution immediately and openly must be arrested at once as enemies.

"The Petrograd council of workmen's and soldiers' delegates considers this to be the program of the new authority:

"First—The offer of an immediate democratic peace.

"Second—The immediate handing over of large proprietorial lands to the peasants.

"Third—The transmission of all authority to the council of soldiers' and workmen's delegates.

"Fourth—The honest convocation of a constitutional assembly.

"The national revolutionary army must not permit uncertain military detachments to leave the front for Petrograd. They should use persuasion, but where this fails, they must oppose any such action on the part of these detachments by force without mercy.

"The actual order must be read immediately to all military detachments in all arms. The suppression of this order from the rank and file by army organizations is equivalent to a great crime against the revolution and will be punished by all the strength of the revolutionary law.

"Soldiers! For peace, for bread, for land, and for the power of the people!"

THE SECOND LIBERTY LOAN

President Wilson and other leaders of the nation, who are required to provide ways and means for the prosecution of the war, are delighted at the successful result of the loan campaign. The nation asked for at least three billion dollars and more than four and

a half billions were subscribed. Utah was requested to furnish ten millions and her loyal people subscribed for more than fifteen millions. The total number of subscribers has been estimated at ten millions and the amount of bonds to be issued will be \$3,808,766,150.

The moral effect of this generous response to the Nation's call will be very beneficial. It will stimulate every department of the service and greatly encourage our Allies, who are largely dependent upon the United States for financial aid in carrying on the war. While every loyal citizen is proud and thankful for this sublime manifestation of patriotism, how discouraging it must be to our enemies!

FUNERAL OF AMERICAN SOLDIERS IN FRANCE

The following report of the funeral of the first three American soldiers killed in the trenches in France is so inspiring and pathetic that it is well worth preserving.

With a guard of French infantrymen in their picturesque uniforms of red and horizon blue standing on one side and a detachment of American soldiers on the other, the flag-wrapped caskets were lowered into the grave as buglers blew taps and the batteries at the front fired minute guns. As the minute guns went off the French officer commanding the division in this section paid tribute to the fallen Americans. His words, which were punctuated by the roar of the guns and the whistle of shells touched both the French and Americans. In conclusion the French officer said:

"In the name of the French army, and in the name of France, I bid farewell to Private Enright, Private Gresham, and Private Hay of the American army.

"Of their own free will they left a prosperous and happy country to come over here. They knew war was continuing in Europe; they knew that the forces fighting for honor, love and justice and civilization were still checked by the long

prepared forces serving the powers of brutal domination, oppression and barbarity. They knew that efforts were still necessary. They wished to give up their generous hearts and they have not forgotten old historical memories while others forget more recent ones.

"They ignored nothing of the circumstances and nothing had been concealed from them—neither the length and hardships of war nor the violence of battle, nor the dreadfulness of new weapons nor the perfidy of the foe; they crossed the ocean at great peril; they took their places on the front by our side and they have fallen facing the foe in a hard and desperate hand-to-hand fight. Honor to them! Their families, friends and fellow citizens will be proud when they learn of their deaths.

"Men! These graves, the first to be dug in our national soil and only a short distance from the enemy, are as a mark of the mighty land we and our allies firmly cling to in the common task, confirming the will of the people and army of the United States to fight with us to a finish, ready to sacrifice as long as is necessary until final victory for the most notable of causes, that of liberty of nations, the weak as well as the mighty. Thus the deaths of these humble soldiers appear to us with extraordinary grandeur.

"We will, therefore, ask that the mortal remains of these young men be left here, left with us forever. We inscribe on the tombs, 'Here lie the first soldiers of the republic of the United States to fall on the soil of France for liberty and justice.' The passerby will stop and uncover his head. Travelers and men of heart will go out of their way to come here to pay their respective tributes.

"Private Enright! Private Gresham! Private Hay! in the name of France I thank you. God receive your souls. Farewell!"

WAR PENSIONS

The first dependent of an American soldier killed in trench warfare to receive compensation under the government system will be Mrs. Alice Dodd of Evansville, Ind., widowed mother of Private James J. Gresham, one of the victims of the German raid on American trenches in France, November 3rd. She will receive at least \$45 a month, \$20 of which is the regular allowance and \$25 the insurance payment provided by the government for

every soldier. This in addition to the voluntary government life insurance for which Private Gresham may have applied.

Records at Washington show that neither Private Thomas E. Enright of Pittsburgh, nor Private Merle D. Hay of Glidden, Ia., who were killed in the trenches, left dependents and consequently no compensation will be paid.

The compensation to be paid any of the five wounded soldiers depends upon the seriousness of their injuries. For total permanent disability they would receive \$25 per month in addition to the usual family allowances for dependents. Dependents of the twelve men reported captured or missing will continue to receive allotments of pay and family allowances.

THANKSGIVING PROCLAMATION

President Wilson's Thanksgiving proclamation was full of humility and religious fervor. He said:

"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. That custom we can follow now even in the midst of the tragedy of a world shaken by war and immeasurable disaster, in the midst of sorrow and great peril, because even amidst the darkness that has gathered about us, we can see the great blessings God has bestowed upon us, blessings that are better than mere peace of mind and prosperity of enterprise.

"We have been given the opportunity to serve mankind as we once served ourselves in the great day of our Declaration of Independence, by taking up arms against a tyranny that threatened to master and debase men everywhere, and joining with other free peoples in de-

manding for all the nations of the world what we then demanded and obtained for ourselves. In this day of the revelation of our duty not only to defend our own rights of a nation, but to defend also the rights of free men throughout the world, there has been vouchsafed us in full and inspiring measure the resolution and spirit of united action. We have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed in us. We should especially thank God that in such circumstances, in the midst of the greatest enterprise the spirits of men have ever entered upon, we have, if we but observe a reasonable and practicable economy, abundance with which to supply the needs of those associated with us as well as our own. A new light shines about us. The great duties of a day awaken a new and greater national spirit in us. We shall never again be divided or wonder what stuff we are made of.

"And while we render thanks for these things let us pray Almighty God that in all humbleness of spirit we may look always to Him for guidance; that we may be kept constant in the spirit and purpose of service; that by his grace our minds may be directed and our hands strengthened; and that in his good time liberty and security and peace and the comradeship of a common justice may be vouchsafed all the nations of the earth."

UTAH'S FIRST WAR VICTIMS

Utah sacrificed three of her valiant sons to the cause of liberty when on the morning of November 12th the third section of a troop train ran into the rear end of the second section near Cotopaxi, Colorado, instantly killing Bandmaster Guy B. Alexander, Sergeant Claytor P. Preston and Fred T. Whitehouse, and wounding about fifteen others. The remains of the three soldiers were taken to Salida where the citizens paid them special honor and at home impressive military funerals were accorded each.

*I do love my country's good with a respect more tender,
more holy and profound than mine own life.—Shakespeare.*



Sunday School Work



Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR JANUARY, 1918

(D. S. S. Songs, No. 281)

Again we meet around the board
Of Jesus, our redeeming Lord;
With faith in His atoning blood
Our only access unto God.

CONCERT RECITATION FOR JANUARY, 1918

Articles of Faith of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fifth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely: apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things;" we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

FAST DAY EXERCISES

Songs appropriate to the New Year should be selected for the general exercises. Some time will be needed in classes for making advancements from first to second and third to fourth year lessons, and previewing the work for 1918. In the higher grades testimony bearing should occupy part of the time.

Sunday School Conventions, 1918

It is suggested by the Deseret Sunday School Union Board that conventions be held in the following stakes on the dates and at the places named.

Stake Superintendents should at once confer with their respective stake Presidencies, secure their approval of these appointments, and enlist their hearty co-operation in making the conventions successful. Upon the approval of the Stake Presidencies, Superintendencies of Stakes grouped for convention work should hold a meeting, appoint the necessary committees, make assignments of topics, and arrange for carrying out the convention program.

The Superintendent of the stake in which the convention is to be held is hereby authorized to call this meeting, and to assume charge of preliminary arrangements.

January 13, 1918.

Ensign, liberty, Pioneer, and Salt Lake, at Salt Lake City.

January 20, 1918.

Cottonwood and Granite, at Granite Stake House.

Jordan, at Sandy.

January 28, 1918.

Box Elder, at Brigham.

North Davis and South Davis, at Kaysville.

Ogden, North Weber and Weber, at Weber Stake Academy, Ogden.

February 3, 1918.

Bear River, at Garland.

Cache, Hyrum and Benson, at Logan.

Morgan, at Morgan.

February 10, 1918.

Bingham, Blackfoot, Rigby and Shelley, at Idaho Falls.

February 17, 1918.

Nebo, at Spanish Fork.

Alpine, at American Fork.

February 24, 1918.

Utah, at Provo.

March 3, 1918.

Fremont and Yellowstone at St. Anthony.

March 31, 1918.

Oncida, at Preston.

Woodruff, at Evanston.

DEPARTMENT SESSION

10 a. m.

General Assembly. All Stake and ward Officers and Teachers are expected to be present. To this meeting the following are also cordially invited to be in attendance: Stake Presidencies,

Members of High Councils having been assigned to attend to Sunday School matters, and all other High Councilors who can possibly be present, and at least one member from each Bishopric, and the others, also, if they can attend.

1. Song.
2. Prayer.
3. Topic: "Our Sunday School Songs as a Means of Moral and Spiritual Development."
 - a. Our children should be taught *our* songs. Why?
 - b. Our officers and teachers can help in this. How?
 - c. Parents can aid also. How?

Ten minute talk by a member of the General Board or Stake Chorister, with suitable illustrations from the Sunday School Song Book.
4. Instructions concerning details of convention work.
5. Marching to Departments at 10:25 a. m.

DEPARTMENT PROGRAMS

Superintendents' Department (Including Librarians).

1. Song.
2. Prayer.
3. Roll Call.
4. Topic: "Teacher-Training Classes."
 - a. Organization.
 - b. Order of Business.

(Ten-minute paper by one of the Stake Superintendency.)

Discussion.
5. Topic: "School Management."
 - a. Superintendents' help to teachers.
 - b. Dispatch in conduct of exercises.
 - c. Order and punctuality.
 - d. Respect for teachers.

(Ten-minute paper by local secretary.)

Discussion.
6. Instructions by General Board Member.
 - a. Superintendents' meetings.
 - b. How to provide theological training for young teachers.

Discussion.
7. Benediction.

Secretaries' and Treasurers' Department

1. Roll.
2. Topic: "Responsibilities and Activities of Sunday School Secretaries."

- a. In routine work.
 - (1) Minutes and abstracts.
 - (2) Keeping rolls and records.
- b. In making prompt and accurate reports.
 - (1) Weekly.
 - (2) Annual.
- c. In keeping check on all officers and teachers as to:
 - (1) Reports.
 - (2) Meetings, etc.
- d. In getting some spiritual benefit from the day's lessons.
(Ten-minute paper by stake or ward secretary.)
Discussion.
3. Topic: "The Treasurer's Duties."
 - a. Keeping accounts.
 - b. Suggesting plans for raising funds.
 - (1) To supply School needs.
 - (2) To purchase text books.
 - c. Obtaining spiritual development.
 - (1) Class work.
(Five-minute paper by ward treasurer.)
 Discussion.
4. Benediction.

Choristers' and Organists' Department

1. Roll.
2. Topic: "The Possibility and Extent of conversion to the Gospel Through Songs."
 - a. The purpose of our Church in having its own song book.
 - (1) The Psalmody.
 - (2) The Sunday School Song Book.
 - b. The power of the "sung-word" over our emotions.
 - c. The power of congregational singing.
 - d. Preaching and singing. (Analyze.)
(The former may be largely "impressive," while the latter is always an act of worship—"expressive.")
 - e. Our children should be taught our songs. Why?
 - f. How can we best teach them?
 - g. Co-operation with officers and teachers is essential.
(Five-minute paper from Choristers' department.)
Discussion.
3. Topic: "The Power of Organ Music to Prepare the Soul for Worship."
 - a. Agencies:
 - (1) Preliminary and Sacrament Music.
 - (a) Should be appropriate.
 - (b) Should be prepared.
 - (2) Securing cooperation, especially during preliminary music, of all officers and teachers.

- (3) Proper understanding between organist and chorister about interpretation of songs. *Every song should be played by the organist as it is to be sung by the school, regarding tempo and spirit.*
(Five-minute paper from Organists' department.)
Discussion.
4. Topic: "Effect of Marches on the Discipline of the School."
 1. Order and system necessary in every organization.
 2. Disciplinary value of an orderly separation or dismissal.
 - a. Effect of "helter-skelter" on the child.
 - b. Effect of order on the child.
 - c. The "whole is composed of its parts." (As the individual is, so is the school.)
3. Topic: "Some Points for the Organist to Consider Concerning Marches and March Playing."
 - a. Have a number of good marches on hand.
 - b. Choose marches that are strong in melody and march-impelling rhythm.
 - c. Avoid cheap, common song marches the words of which are foreign to the occasion, and which the children know as such.
 - d. In playing a march remember that your school is dependent on you for the tempo.
 - e. Your school is made up of short legs and long legs, and legs of medium length. Consider each when playing but give the greatest leniency to the short legs, for, if you suit your tempo comfortably to them, the longer ones will fall in as well.
 - f. You and the chorister must insist that your larger pupils do not swing off with a stride of the "league boots," so that your children are either driven or pulled along at a pace both undignified and dangerous.
 - g. Your tempo must be inspiring, at the same time dignified and "march impelling."
(Five-minute paper from Organists' department.)
Discussion.
4. Benediction.

Teacher-Training Department.

1. Roll.
2. Subject: "Getting Results in Teacher-Training Work."
 - a. Participation.

- (1) Attendance.
- (2) Preparation.
- (3) Activity in discussion.
(Five-minute paper by a Teacher-Training class leader.)
- Discussion.
- b. Application.
 - (1) Making concrete the general principle by illustration.
 - (2) Directions and helps to departments.
(Five-minute paper by a Teacher-Training class leader.)
 - Discussion.
3. Benediction.

Parents' Department

Keynote: Parent Training—a New View Point.

1. Roll.
2. Open Discussion: "Taking Stock."
Let this be led by some stake or ward supervisor, in a stimulating paper or talk of ten minutes length, opening up this question: In what ways are the benefits from the Parents' Movement being reflected every day in the homes and the parents of your community?
3. Open Discussion: "Needed: A Change of Emphasis."

This discussion may also be led by some supervisor or by a leading member of the class, who may open up the topic in a ten minutes paper or talk, focusing on this question:

What practical plan have you to offer to make the work planned for parents strike home to the individual parents?

The emphasis thus far in our plan has been on community reformation, and child training. How can this emphasis be changed to reach vitality and personally the parents themselves?

4. Summary and Practical Suggestions by Board Member or Leader in charge.

Benediction.

A Suggestion: In order to bring your supervisors to the convention prepared to participate, let the stake supervisors, wherever possible, hold preconvention meetings and discuss this program. Remember: A wise farmer plows his field well beforehand to make it ready to leap to meet the seed.

Theological Department

1. Roll call.
2. Topic: "The Study of Biography as a Means of Religious and Moral Instruction. Illustrated by Studies from the Old Testament and from the Apostolic Age."
(Ten-minute paper by stake or local worker.)

3. Topic: "Application of Theological Study to the Lives of the Students."
 - a. The use of text books.
 - b. The need of teachers' direction.
 - c. In faith and works.
(Ten-minute paper by stake or local worker.)
4. Open Discussion: "How to Increase Attendance."
- Benediction.

Second Intermediate Department

1. Roll.
2. Physical condition of class room.
 - a. Advantages of separate room.
 - b. Room should be clean and tidy.
 - c. Room should be warm and well ventilated with good supply of fresh air.
 - d. Seats should be well arranged in the class room so that the teacher can commence the lesson as soon as the pupils enter the room.
 - e. Maps and pictures should be ready for use.
Ten minute paper by member of Stake Board or local worker.
Discussion.
3. Demonstration of class recitation with department workers as a class to illustrate the essentials of a recitation. Conducted by member of the General Board. It is desired that all teachers bring their text books to the convention.
Discussion.

At our last year's convention we discussed the preparation of a lesson. This year we desire to consider the essentials of the class recitation.

4. Benediction.

First Intermediate Department

1. Roll call.
2. Topic: "The Point of Contact."
 - a. Definition. The limit of knowledge of the pupil and the point where instruction begins.
 - b. Its part in the lesson. Without the pupil's understanding the ideas presented the lesson is lost on the pupil.
 - c. Requires ability to put oneself in the place of the pupil.
(Ten-minute paper by stake or local worker.)
Discussion.
3. Topic: "Discipline."
 - a. Attention.
 - (1) How obtained.
 - (2) How retained.
 - b. Order.
 - (1) Love of order.
 - (2) How instilled.

- c. Right conduct produces order and discipline.

"I teach the people correct principles and they govern themselves"—Joseph Smith.

(Ten-minute paper by stake or local worker.)

Discussion.

(If time permits consider: Advantages to the teachers of the Teacher-Training classes, and their duty towards them.)

4. Benediction.

Primary Department

1. Roll call.
2. Salutation.
3. Topic: "The Point of Contact."
 - a. Define.
 - b. Importance.
 - (1) Time required for.
 - c. Relation to lesson.
 - (1) A preparation for—not the lesson itself.
 - d. Illustrations.
 - (1) Give a point of contact for four Sunday School lessons. "The pupil must see the new in the light of the old."

(A paper to be prepared by or under direction of Stake Supervisor—10 minutes. To be followed by general discussion.)

4. Topic: "Application."
 - a. Define.
 - b. Relation to lesson.
 - c. Development of application.
 - d. Illustrations.

"Leading the child into avenues of action in which he may introduce the truth into life." (David O. McKay.)

"It is not enough that our pupils should know the right. They must do it. We live in deeds. The Sunday School is to be judged by the life of its pupils. The teacher is to be justified by the manner of the pupils living acquired under his guidance." (Brumbaugh.)

"All good teaching seeks for expression from the pupil. It is what the *pupil* thinks, what *he* says, what *he* gives expression in words, in actions, in deeds, that reveals what is truly taught." (Brumbaugh.)

The aim of the true teacher is "To occasion right *thought*, to secure keen *feeling*, and to insure right *action*."

"Never awaken an emotion unless, at the same time, you strive to open a channel through which the emotion may pass into the realm of elevated action." (S. H. Clark.)

(A paper of ten minutes length

to be prepared by or under the direction of Stake Supervisor. To be followed by general discussion.

5. Topic: "Why I am a Sunday School Teacher."
 - a. For what am I striving?
 - b. Am I making it worth while?
 - (1) To my pupils.
 - (2) To myself.
 - c. To what sources can I look for help toward improvement?
 - d. What are my compensations?

"It can be had only by a study of one's own way of doing things and the constant determination to do things better every time they are done." (Brumbaugh.)

"We travel not alone nor untended."

"Thank God that you teach for time and eternity. Get up on the heights. See the splendid prospect God sets for those who teach in His name."

(A paper of ten minutes length prepared by or under direction of Stake Supervisor.)

6. Benediction:

Kindergarten Department

1. Roll call.
2. Demonstration of the Circle Period (by a representative of the General Board).
 - a. Development of Prayer, Songs, Rest Exercises, Memory Gem, and Morning Talk. (This work to be done with a class of children.)
3. Discussion of
 - a. The Demonstration.
 - b. The Preparation of the Program for each Sunday.
4. Suggestions for the Preparation of the Lesson (by a representative of the General Board).

To Stake Supervisors.—Select a group of fifteen or twenty children from one of the wards near the place in which the convention will be held, and appoint several young women to take charge of them. These sisters should not be kindergarten teachers. The children are to be taken to the convention in time for the department work. If they were to assemble earlier they would become tired and restless. They will be dismissed immediately after the demonstration, and the young women in charge will attend to the putting on of their wraps and see that they are taken to their homes in safety.

Small chairs, arranged in a circle, are to be provided. The teachers of the children selected are expected to take

their places in the circle. Their duties will be explained to them before the demonstration. They will not need special preparation.

A list of songs and memory gems with which the children are familiar should be in the hands of the stake supervisor, so that she can give it to the representative of the General Board on his or her arrival at the convention.

An organ or piano will be needed, and a good organist should be asked to play for the occasion. She should be familiar with the songs the children sing, and be prepared to play appropriate, quiet music.

A blackboard, which can be used in the circle, should be provided.

A large room will be needed for the department work, and, wherever possible, seats are to be arranged in circles about the central group, so that teachers can better observe the demonstration.

Much of the success of the conventions will depend on the carrying out of the above details.

General Session

2:00 p. m.

For all Sunday School workers and the public in general.

1. Singing.
2. Prayer.
3. Singing.
4. Notices and announcements.
5. Topic: "The Sunday School and Present Day Responsibilities."
 - a. Self-sacrifice.
 - b. Service.
 - c. Loyalty.
 - d. Morality.

—General Board Member.
6. Music.
7. Topic: "Our Attitude Towards Authority and Organization."
 - a. Respect.
 - b. Deference.
 - c. Reverence.
8. Music.
9. Remarks.
10. Singing.
11. Benediction.

The Twelve Merchants

Twelve merchants with their camels
came

Across the deserts vast;

They knocked upon the gates of Time,

And through Life's city passed;

And they were laden with the wealth

Of countries far away;

With silk and myrrh of nobler worth

Than those of far Cathay.

Twelve merchants with their camels
brought

Such gifts to you and me

Of joy and kindness, till it seemed

Life could no richer be:

And shall we let them go away,

Those merchants old and wise,

All empty-handed and forlorn,

With sadness in their eyes?

The merchants with their camels are

The months that make the year.

Oh, for the blessings that they bring,

The hope, and love, and cheer,

Let us give gladly in return

The best of all we are,

That when these merchants go their
ways

They go in peace afar.

Selected.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball
and Tracy Y. Cannon

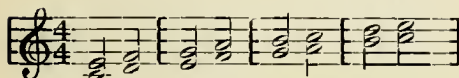
By Tracy Y. Cannon

When one has become expert in silently changing from one finger to another on the same key it is comparatively easy to play smoothly scales in thirds and sixths as well as most chord combinations, if the fingering for them is thoroughly memorized.

Practice the following exercises each hand alone, until you can perform them with ease. Play them perfectly legato and strike the tones that sound together at the same moment. Play the left hand an octave lower than it is written.

Right hand.

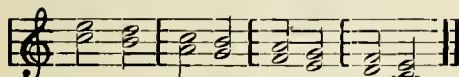
3 4 3 4 3 4 3 4 3 4 3 4 3 4
1 2-1 2-1 2-1 2-1 2-1 2-1 2



2 1-2 1-2 1-2 1-2 1-2 1-2 1
4 3-4 3-4 3-4 3-4 3-4 3-4 3

Left hand.

4 3-4 3-4 3-4 3-4 3-4 3-4 3-4 3
2 1-2 1-2 1-2 1-2 1-2 1-2 1

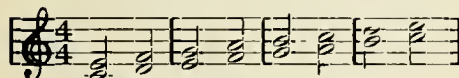


1 2-1 2-1 2-1 2-1 2-1 2-1 2
3 4-3 4-3 4-3 4-3 4-3 4-3 4

The following fingering is more difficult, but exceedingly useful for practice.

Right hand.

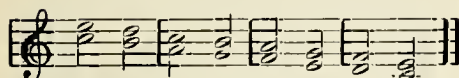
4 5-4 5-4 5-4 5-4 5-4 5-4 5-4 5
2 3 2 3 2 3 2 3 2 3 2 3 2 3



3 2-3 2-3 2-3 2-3 2-3 2-3 2-3 2
5 4-5 4-5 4-5 4-5 4-5 4-5 4-5 4

Left hand.

5 4-5 4-5 4-5 4-5 4-5 4-5 4-5 4
3 2-3 2-3 2-3 2-3 2-3 2-3 2-3 2



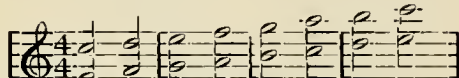
2 3-2 3-2 3-2 3-2 3-2 3-2 3-2 3
4 5-4 5-4 5-4 5-4 5-4 5-4 5-4 5

Practice these exercises in other keys, especially those keys having a number of sharps or flats.

Here is a good fingering for scales in sixths.

Right hand.

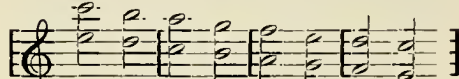
4 5-4 5-4 5-4 5-4 5-4 5-4 5-4 2
1 2-1 2-1 2-1 2-1 2-1 2-1 2-1 5



2 1-2 1-2 1-2 1-2 1-2 1-2 1-2 1
5 4-5 4-5 4-5 4-5 4-5 4-5 4-5 4

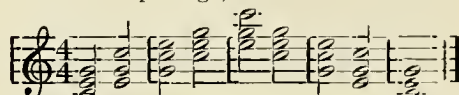
Left hand.

2 4-5 4-5 4-5 4-5 4-5 4-5 4-5 4
5 1-2 1-2 1-2 1-2 1-2 1-2 1-2 1



1 2-1 2-1 2-1 2-1 2-1 2-1 2-1 2
4 5 4 5 4 5 4 5 4 5 4 5 4 5

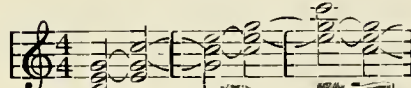
When one desires to play perfectly legato a passage in chords, similar to the example now presented, the tones that are common to adjacent chords should not be repeated, but should be tied. This passage,



would be fingered and executed as follows:

Right hand.

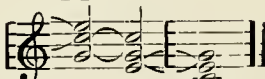
3 5-4 5-4 5-3 5 3-5
2 3-2 4-2 4-2 3 2-4
1 2-1 2-1 2-1 2 1-2



2 1-2 1-2 1-2 1 2-1
4 2-4 2-3 2-4 2 4-2
5 4-6 4-5 3-5 4 5-3

Left hand.

4-5 4-5 3
2-4 2-3 2
1-2 1-2 1



2-1 2-1 2
3-2 4-2 4
5-4 5 4 5

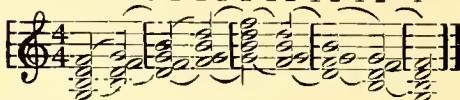
You must be very exact in performing this exercise or you will miss the point. Count evenly. Release the C in the first chord the moment you strike the C in the second chord so that the connec-

tion will be perfect between the two chords.

Passages containing chords of four distinct tones are more difficult and for that reason should be practiced diligently.

Right hand.

4 5-4 5-4 5-4 5 4-5 4-5 4-5 4
3 4-3 4 3 4-3 4 3-4 3-4 3-4 3
2 3-2 3-2 3-2 3 2-3 2-3 2-3 2
1 2-1 2-1 2-1 2 1-2 1-2 1-2 1



2 1-2 1-2 1-2 1 2-1 2-1 2-1 2
3 2-3 2-3 2-3 2 3-2 3-2 3-2 3
4 3-4 3-4 3-4 3 4-3 4-3 4-3 4
5 4-5 4-5 4-5 4 5-4 5-4 5-4 5

Left hand.

If you have carefully studied the two articles that appeared in the September and October numbers of the "Juvenile Instructor," in the Choristers and Organists' Department, and have mastered the material presented in this one, you will now perceive the fundamental differences between organ and piano technic.

But, organists it is up to you to do a great amount of experimenting yourselves. You can become a good organist in no other way. Take the material here presented as a basis for your researches. Elaborate upon it. In all your work see where you can apply these principles. Since you have organ playing to do, why not be a good organist? Be progressive. Think, think, think!

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

SUCCEEDING WITH TEACHER-TRAINING CLASSES

[By A. S. Bennion]

What inspiration there is in a really successful meeting of enthusiastic Sunday School workers! What gloom attends a half-hearted, poorly attended, poorly organized meeting!

Of course success is the goal which is to give direction and spirit to what promises to become one of the most helpful agencies in the Church—the Teacher-Training Class. Wherein lies the secret of its success?

At least five factors enter into the "secret," each of which contributes no small part to the vitalization of Sunday School teaching. First of all there is urgent need of consecrated leadership. There is a cry for men of ability—but there is a greater cry for men who will devote their best energies to the enkindling of a zeal for teaching in the hearts of Sunday School workers. Once a teacher fully responds to the spirit of his opportunity in shaping the lives of God's children, he is ever after eager to have pointed out for him the way to greater efficiency. We need today leaders who can dispel indifference—leaders who make the teacher-training hour so rich and so vital that to miss it is a real loss. Such a leader need not be a college man—not at all—some of the

best teachers in the Church have been tutored outside the college campus—but he needs to be a man who loves teacher-training work and who consecrates his best talent to a solution of the fundamental processes involved in the training of human souls.

In the second place, if we are to succeed in this work, there must be a keen sense of social responsibility on the part of the teachers concerned. Each teacher has his specific individual duty to perform—he is responsible for the doing of certain assigned tasks. And over and above this individual concern is the realization that he is one of twenty who make up the social unit—the teaching force. The strength of the teaching chain rests upon the strength of each link and upon the proper joining of all the links. The teacher stands in the way of the success of nineteen other teachers when he detracts from the whole-hearted achievement which those other nineteen are anxious to attain. Think of the morale of an army in which only one-half or two-thirds of the captains responded to orders! To face death an army demands 100% discharge of duty; to face life the Sunday School calls for that same sacred consecration. What percentage do you assure your school?

A third requisite for success in teacher-training work is study. The teachers and officers are to constitute a class. The recitation is to be as real and

as substantial as the regular recitations in scholastic institutions. The hope is inherent in the teacher-training movement that every Sunday School teacher shall become conscious of his responsibility in molding human characters and because of that responsibility search for the best possible methods of procedure. "A study of the essentials in the teaching process"—such might well be our slogan. It is not enough that teachers merely attend certain appointed meetings—they should attend them, having given serious consideration to matters which are to be discussed. The true teacher ought to be his own best student. Do you give your teacher by way of preparation what you would like your pupils to give you?

This point leads us naturally into a fourth desideratum, **Participation**. Occasional lectures are stimulating, of course, but the teacher-training class, if it is to succeed ought to be built up on vitalized participation in problems of **common** interest. The contribution of twenty good workers throws the enlightenment of twenty minds into the solution of teaching and its processes. Questions asked and answered lead to the very matters that are in need of solution. Your opinion is different in many ways from mine—our exchange makes us both the better and stronger. Tact is one of the essentials of good teaching and some one offers the suggestion that tact is born of contact. The best and straightest trees of the forest are found not in isolation but in clumps—where they have to push heavenward for the sunlight. Every tree helps every other tree in a struggle "for the top." Every Sunday School teacher can help his fellow become a better teacher—a better man. The strength of all becomes the strength of each member of the corps.

A fifth consideration of importance is the matter of making concrete application of the general truths discussed to the problems of a particular department in Sunday School work. If a principle is essential in Parent Class work it very likely may be so in Primary work, too; though there may be necessary a different line of attack in the making of the application. In other words, after a given matter has been discussed in the teacher-training class, each teacher has his own peculiar task in carrying over the fruits of the discussion to the benefit of his own class. How does this matter apply to my class? is a good, honest question; if you can not answer it, you have at least one good question to offer in your participation in next week's lesson.

With these basic considerations in mind, perhaps we may well remind Superintendencies that a good meeting ought to be characterized by:

1. Definiteness.
2. Appropriate brevity.
3. Spirituality.

Success to your efforts of 1918.

WHAT CONSTITUTES GOOD PRESIDING

[By Stephen L. Richards]

I shall not attempt, in this brief discussion, a definition of "presiding" or "presidency." If I did, it would likely not be sufficiently comprehensive. I shall attempt merely to point out some of the things that go to make for the successful conduct of our Sunday School organization by those who are placed in leadership.

It may safely be said that preparation is the key-word; preparation in the sense of pre-arrangement. The personal tact and magnetism of the presiding officer or teacher may be a factor, and a large one, too, in the direction of the meeting, but the real thing that will count for success over a period of time is preparedness for the work in hand, so that good presiding necessarily begins before the Sunday School.

To insure previous attention to the program of the school, a card has been devised and profitably used by a number of superintendents, which makes provision, in suitable blanks, for the pre-arrangement of every item in the order of business. The superintendency usually determines upon these items at the Superintendents' Council Meeting, or at some time prior to the opening of school. They thus know beforehand of the songs to be sung, the organ music to be played, the Sacrament Gem, the Concert Recitation to be given, the brethren appointed to administer the Sacrament, and attend to the ushering and ventilation of the building, and all other matters connected with the operation of the Sunday School. This previous consideration of matters serves at least a treble purpose. It puts the exercises within the control of the Superintendency, affording them opportunity to color the whole of the program with their own ideas and personalities. It contributes much to the help and encouragement of officers and teachers acting under the Superintendency, and insures in large measure their preparation for the parts to be performed by them. Lastly, it practically makes certain an indispensable element in good presiding,—that of dispatch in carrying out the order of business. There can scarcely be any

delay which is so hurtful to the interests and the order of the children, when it is known beforehand just what is to be done. I feel sure that the use of the program cards would be helpful in every school.

I desire to emphasize the item of dispatch. Every teacher knows that children are not content to do nothing. With them there must always be "something doing." Their very growth and development are dependent upon their activity. They are not good "waiters." Patience is an attribute of later life. They cannot be expected to be very tolerant of delays. If you don't provide something for them to do, they are always ingenious enough to provide something for themselves. They are, however, good listeners, and attentive to things that appeal to them. They never need to be called to order in a theater or picture show, unless it is for their over-enthusiastic demonstration of their genuine appreciation. The secret of good order in presiding, therefore, is continuous interest, and that interest can be attained very largely by dispatch—no waits. Let each exercise follow in such rapid succession that the children have no time for diversion. Dispense with unnecessary announcements. Just do that which is to be done.

I have often told of an experience in listening to a noted preacher, who addressed a large convention a number of times and never failed to secure immediate attention to his remarks. I discovered the secret of his success to be this: He was always preceded by a song. Before the song had closed, he would take his place on the platform, and just as the last tones of the song died away, he would begin to talk. He never failed to have the interest of his audience. He knew the value of dispatch.

Good presiding is not the result of the individual effort of the Superintendent alone, nor of his assistants. It must always come from the co-operative work of all. Teachers, of course, have a big responsibility. Their attitude towards

the Superintendency and the work will greatly determine the attitude of the pupils. A teacher's work is surely not confined to the activity of his class merely. The work of the general assembly and the class room is so inter-related that success can scarcely be had in one and not in the other. There is, generally speaking, but one discipline, and that is the discipline of the whole school. Good presiding in classes is, therefore, deserving of our most serious consideration. Much of that which has been said about the opening exercises will apply in the class room. Preparation and pre-arrangement is there, as in the former instance, the fundamental requirement. A teacher can neglect no opportunity which is offered in the Sunday School room, such as Teacher-Training Classes, Union Meetings, and interviews among teachers for division of work, and be adequate for this service. The conduct of a class necessitates the expenditure of a vast amount of nervous agency. The teacher must be physically, mentally and spiritually prepared to give that energy to the work.

The last thought I would advance in this brief discussion is, that the best discipline and most efficient presiding are of the kind that obtrudes itself least, and is least in evidence. The best managed business is that which largely manages itself, that is, where the organization is so efficient that it operates smoothly. Whenever a presiding officer calls for order, or takes up the time of the program to openly direct affairs, he admits the inefficiency of his organization and management. He should call upon himself for more preparation, and the one who will honestly analyze a situation of disorder will admit that there is less occasion for adverse criticism of the children than for those in charge. At least I think this is a wholesome view of the matter for it is conducive to the betterment of those who preside, and whatever helps them will help the children and the whole organization.

Parents Department

Henry H. Rolapp, Chairman; Howard R. Dirggs, Nathan T. Porter and E. G. Gowan

WORK FOR JANUARY

Calendar subject: Recreation in War Times.

One of our university workers visited Canada this summer in connection with a company that was providing high-minded entertainment for the people.

"The people," he says, "flocked to our performances. Everybody in the com-

munity was keen, eager to get the recreation we had to offer, and when we suggested that they perhaps would not be able to sign up contracts for another year, because of the financial distress of the war, they responded: 'What! would you take from us the very thing that we need to keep our spirits in trim to stand this terrible strain?'"

Relief at times from the war-pressure

is one thing that is absolutely essential to win the war. Men and women go mad from monotony and constant struggle. Not the least of the problems of this tragic time is the providing of proper recreation both for the soldiers and those who serve at home.

In the throngs that pack the moving picture shows, the dance halls, and the other places of amusements we get a demonstration of the demand for relief from the daily strain of work and worry.

Everywhere, over all our land, every day and night, the people are streaming in and out of the doors of the show houses. Night and day millions are "hee-hawing" over the antics of Fatty Arbuckle and Charley Chaplin and the other clowns; or straining their eyes to watch breathlessly some "dime novel" drama developing on the stage or screen; or else they are one-stepping wildly by the thousands in dance halls.

What for? It seems all just like fighting fire with fire. When the prairie bursts into flame, the terrified plainsman starts a back fire to check it. So we try to kill excitement and worry by adding new excitement and sensation.

What are the results? A craving for sensational pleasures that grows in time into a mania for them.

What this world needs is just peace—peace in our hearts and our homes—a return to the simple joys of the fireside—a quiet evening once a week at least—some wholesome recreation that gives relaxation and real rest.

What practical plan have you to offer to help us realize such recreation in our homes?

What good funny stories do you tell as an appetizer for your meals? What book or poem do you offer to cheer your family each night? What songs do you sing or get others to sing in your homes? What social cheer do you radiate to your neighbors?

What, in a word, are you doing to "make the world brighter today?"

Let this discussion be used to open up a few bright thoughts and stir right action for the new year?

For Regular Work

Take Lesson XX, "Training by the Church," Parent and Child, Vol. III.

This chapter is too rich in suggestions

for study and the subject is too important to be disposed of in one Sunday. Three Sundays may well be devoted to a study of the subject at this time. Let the first Sunday of the month, as already outlined, be devoted to a discussion of "Recreation in War Time."

For the Second Sunday, deal with this thought: Natural Religious Instincts in Childhood. Discuss such questions as these:

1. What are the first spontaneous evidences you have observed of the child's love of God?

2. How can these budding religious instincts and tendencies be best encouraged and directed?

3. What training by the Church is most helpful to parents with little children?

A Practical Suggestion

(It may be well here to give our kindergarten and primary workers opportunity to join with the parents in this discussion. If it can be planned, a demonstration by the kindergarten class might be given at the beginning of the class, and the discussion follow.)

For the Third Sunday, take the subject, Our Sunday School Training: Its Influence on the Child. Deal with questions such as these:

1. What are the effects as you observe them, of Sunday School work on your children?

2. How can parents best help teachers in the Sabbath Schools to teach the gospel effectively to their children?

3. What duty does the parent owe to the teacher? (a) In seeing that the child goes to Sunday School spiritually as well as physically prepared; (b) In helping to make the lessons carry home in daily life.

(Invite some Sunday School officer or teacher to join in this discussion.)

For the Fourth Sunday: Value of the Church Organization in the Uplift of the Child. Discuss these and other suggestions bearing on the point:

1. Our Church is our opportunity for self-salvation.

2. Service in the cause of Christ is always rewarded.

3. Every child should be trained to regard the part he is called on to play in the Church as a privilege rather than a duty.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year Old Testament Studies

LESSONS FOR JANUARY

[Outlines by Elias Conway Ashton]

First Sunday, January 6

Fast Day Lesson and Advancements.

Second Sunday, January 13

Lesson 1. The Creation

- I. The Bible as a Book.
- II. The Creation.
 1. The creation of man.
 2. The kind of creature.
 3. Differentiated from the other things. (Gen. 1:26-31.)
 4. The manner of man's creation.

The word "Adam" is derived from the Hebrew word "Adamah" and imports ground and carries idea of redness of color. (Smith's Bible Dict.)

(a) Bible account (Gen. 2:7).

(b) How does this account accord with modern revelation?

III. Reason and Faith.

"Old Testament Studies," (Tanner) Vol. I, chap. 1.

Third Sunday, January 20

Lesson 2. The Fall of Man

- I. Adam Enters the Garden of Eden with a New Existence Before Him.
 1. The picture of the Garden—Man's first residence. (Gen. 2:8-14)
 2. His task. (Gen. 2:15)
 - (a) The tree of knowledge of good and evil.
 - (b) Tree of life.
 - (c) Eve enters upon the scene of human existence. (Gen. 2:21-25). "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh."
 - (d) Show persistent tendency of race even now.
- II. The Thrilling Drama of Human Existence Begins.
 1. Primal state.
 2. The passing of innocence.
 3. The fall of man not really a tragedy.
 4. The curse.
 5. The coming of mortality.
 6. Meaning and significance of the fall to man.

"Old Testament Studies," (Tanner) Vol. I, chap. 2.

Fourth Sunday, January 27

Lesson 3. Adam to Noah

- I. The Birth, Occupation and Religion of Cain and Abel (Gen. 4:1-3).
 1. They both make offerings to God (Gen. 4:4-8).
 2. Their character.
 3. The murder of Abel; the circumstances of the crime.
 - (a) Was it premeditated?
 - (b) Was it justifiable?
 - (c) Is the shedding of blood ever justified?
 - (1) By the law of God?
 - (2) By the law of man?
 - (d) What is envy?
 - (e) Distinguish between sorrow and true repentance.
 - II. Cain is Cursed and goes to the Land of Nod.
 1. Was the punishment justifiable?
 2. Cain founds the first city (Gen. 4).
 - III. Character of Enoch.
 1. Worthy of God's companionship.
 2. His long life (Gen. 5:21-24).
 - IV. The State of the World in which Noah Lived.
 1. "My Spirit shall not always strive with man."
 2. Wickedness and evil thrive in the world.
 3. God repents that He made man and placed him on the earth.
 4. Decides to purge the earth of man's abominations.
- "Old Testament Studies," (Tanner) Vol. I, chap. 3.

Fourth Year—Old Testament Studies

First Sunday

Advancements. Preview. Testimonies.

Second Sunday

Lesson 1. Saul, the First King of Israel (Chap. 1.)

Third Sunday

Lesson 2. The Call and Preparation of David. (Chap. 2.)

Fourth Sunday

Lesson 3. The Call and Preparation of David—Continued. (Chap. 3.)

Text book: "Old Testament Studies," Vol. II.

I

The Bible is the greatest piece of literature in any language, in any nation, in ancient or in modern times. As literature the Old Testament is considered greater than the New Testament. The Bible is greater than Homer, than Dante, than Shakespeare, than any writer whatsoever outside itself. And the King James version, or translation, of the Bible is the greatest translation in the world.

The literary excellence of the Hebrew Scriptures and of the authorized version of these has been recognized since the existence of these. Not only so, but this translation has exerted a powerful influence upon English and American writers. Therefore, in order to appreciate the great writers—and this statement is equally true of our lesser writers—we must be familiar with the Bible, especially the Old Testament. It is for this reason that our colleges are urging the study of the Bible by American youth. Here then is an excellent opportunity for the children of the Saints to put themselves in a position to enjoy the great masterpieces of literature in English, including the Scriptures.

II

Besides being the greatest literary production in the world, the Bible is the greatest religious work in the world. And here the Old Testament must give way to the New, for it is less important religiously than the New Testament.

The Greeks gave us philosophy, the Romans gave us law and government, and the Jews gave us religion. And religion is as much more worthy of study as

life is higher than mere ideas of law and philosophy. Accordingly, the influence of the Bible religiously has been even greater than it has in literature, not on writers merely but upon the whole current of life and history. Mohammedanism as well as Christianity came from the Jews of the Old Testament.

Then again, there are some very significant characters in the Old Testament, Abraham, Moses, Isaiah, David, and Solomon are among these characters. Surely to come into contact with these men, real historical characters not fictitious, is a material aid in the education of the young.

III

So much for the value of the Bible, the Old Testament, in literature and in religion. It remains to say how the children of this grade are to come under the direct and most beneficial influence of this wonderful book.

In the first place, the children must understand what is taught them. Teachers too often take more for granted in a class than they should. Just what this should be in any given case the teacher must decide for himself.

But this implies, in the second phase, that the teacher understands what he is to give, as we have already suggested. And in order to do this he must study his lesson thoroughly before he attempts to teach it.

And, in the third phase, the work must be vitalized. This may be done by (1) interpreting the ancient facts and incidents in terms of the experience of the class and (2) making most if not all the material used center in some character.

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

[By Adam S. Bennion]

The texts for 1918 in the Second Intermediate Department will be:

"The story of the Book of Mormon"—Second Year;

"What Jesus Taught"—Fourth Year; the former being obtainable at a cost of one dollar.

The first big requirement in successful Second Intermediate teaching is the putting into the hands of pupils their respective texts. In order to be able to do that, start a campaign now for the

new year's work. Here are some possibilities for your campaign:

1. Urge the text desired as a suitable Christmas gift.

2. Take advantage of pupils' birthdays for the next two months.

3. Start a text book savings account on the part of pupils.

4. Organize a "Movie" text-book saving account.

5. Work up a Sunday School social for general text-book buying.

6. Get the good-will and a little of the

good coin of some well-to-do philanthropist.

7. Convert yourself to the value of a good book—then convert your class to your point of view.

8. Do it now.

Second Year—Book of Mormon

LESSONS FOR JANUARY

The text book for the second year's work is "The Story of the Book of Mormon," written by the late Elder George Reynolds, formerly one of the general superintendency of the Deseret Sunday School Union.

Again we call your attention to the suggestion made in the November "Juvenile" to stimulate an interest, to have the parents make this book a Christmas present to their boys and girls in this department. Make a vigorous campaign to put the text book in the hands of the pupils.

Copies of the text book should be ordered soon enough so that the boys and girls may have them for the beginning of their work in January.

The books are on hand at the book store of the Deseret Sunday School Union, 44 East South Temple street. The price is \$1.00 postpaid, reduced from \$1.50.

First Sunday, January 6

Uniform Fast Day lesson. (See Superintendents' Department.)

Second Sunday, January 13

Lesson 1

Pupils' Text: "The Story of the Book of Mormon," chapter 1.

Teacher's Text: Same as above, and 1 Nephi, chapters 1-5; also "New Witness for God," Vol. 2, chapter 5.

An account of the reign of Zedekiah may be found in Jeremiah, chapter 52.

Illustrations, see picture Lehi's prayer, "Juvenile Instructor," January, 1917.

Lehi Preaching Repentance, February "Juvenile," 1917.

Sons of Lehi Drawing Lots, April number of the "Juvenile Instructor."

Look up your old Juveniles and get these pictures they will greatly assist in impressing this lesson on the minds of the pupils.

It would be well to review the class on the coming forth of the Book of Mormon, as the pupils have just completed a course in Church History.

It is suggested that the teachers outline the lessons for the month.

Third Sunday, January 20

Lesson 2

Pupils' Text: "The Story of the Book of Mormon," chapter 2.

Teacher's Text: Same as above, and 1 Nephi, chapters 5-15.

(Lesson to be outlined by the teacher.)

Illustrations: "Sons of Lehi Return with the Brass Plates," May "Juvenile," 1917. "Lehi Relating His Dream to His Family," March "Juvenile," 1917. "Nephi's Vision," August "Juvenile," 1917.

Point out and emphasize the importance following the Word of God, the Tree of Life.

Fourth Sunday, January 27

Lesson 3

Pupils' Text: "The Story of the Book of Mormon," chapter 3.

Teacher's Text: "The Story of the Book of Mormon," chapter 3, and 11 Nephi, chapters 16 to 18.

(Lesson to be outlined by the teachers.)

Pictures: "Wedding Scene in the Valley of Lemuel," July "Juvenile," 1917. "Finding the Liahona," June "Juvenile," 1917. "Burial of Ishmael," September "Juvenile," 1917; also "Laman and Lemuel Seized Nephi and Bound Him," October "Juvenile," 1917.

Fourth Year—"What Jesus Taught"

LESSONS FOR JANUARY

[By Osborne J. P. Widtsoe]

First Sunday, January 6

Uniform Fast Day Lesson.

Second Sunday, January 13

Lesson 1. His Father's Business

The Testimony of Napoleon

When the great military hero and world conqueror, Napoleon Bonaparte, lived in exile on the island of St. Helena, he declared that Jesus was so supremely great that it is impossible to make comparisons between him and any other being in the world. "I know men," said Napoleon, "and I tell you that Jesus is

not a man. Everything in him amazes me. His Spirit outreaches mine, and His will confounds me."

The Universal Worship of Jesus

It is wonderful that a man like Napoleon, whose natural arms were fire and the sword, should be so deeply impressed by the life and teachings of the lowly Nazarene. But Napoleon is not alone in his admiration and love. Throughout the nineteen centuries that have passed since the Master lived upon the earth, men of every clime have learned to know Him and to worship Him. Today there are but few peoples known to mankind that do not acknowledge Jesus the Christ. The wonderful story of His life has thrilled both the young and the old the world over since first it was told. The wisdom, the justice, and the loving kindness of all his teachings, have inspired the nations to make them better. No other man in all the history of the world has exerted so profound an influence on the lives of his fellowmen, and on the laws that govern them.

The Purpose of This Book

Now, you have read in other books the story of the life of Jesus. You know when and where He was born; how God the Father protected His Son; how He grew to manhood, waxing strong in spirit; how He taught and wrought miracles amongst His own people; how they rejected Him and crucified Him; and how He rose from death and returned to His Father in heaven. It is a strangely beautiful story. But we do not want to retell it here. It must be our purpose, in this little book, to tell as interestingly as may be what Jesus taught. Certainly, it must be interesting to know something of the teachings of the Man who has made so profound an impression upon the history of the world. We want to know what the life-work of Jesus means to us and to our fellowmen. And to begin, we must try to find out what Jesus Himself thought about His mission on the earth.

The New Duties of Jesus at the Age of Twelve

When Jesus reached the age of twelve years, He entered—according to Jewish custom—upon a new and important period in His life. You may be used to thinking of Jesus as a very wonderful boy, altogether different from other boys. That is not quite true. Jesus was a perfectly natural and normal boy. He

liked to run and jump and play the games that other boys played. He had to go to school as other Jewish boys did—first at His mother's knee, then at the village synagogue. Jesus was unlike many other boys in that He began early to understand something of the nature of His mission upon the earth. This made Him like serious things, and often to think about the teachings of God; for it was the aim of all Jewish education to learn about God and His commands, and how to keep them.

Now, when Jesus became twelve years of age, there came to Him many new duties. The Jewish law required that He should assume all the religious responsibilities that devolved naturally upon a faithful Jew. Amongst other things, Jesus must hereafter go to the temple three times a year, to fulfill the demands of the law. Accordingly, when Joseph and Mary set out for Jerusalem, to observe the Feast of the Passover, soon after their eldest son's twelfth birthday, they took Him with them.

Jesus in the Temple

It is needless here to follow in detail the journey of the pilgrims over the great highway, across the Plain of Jezreel to Bethshean, down the western side of the Jordan Valley to Jericho, and then four thousand feet upward over the barren, robber-infested hills of the wilderness of Judea to Jerusalem. Jesus seems to have been much impressed by the road, for He referred to it later in the parable of the Good Samaritan.

When the celebration of the Feast of the Passover was accomplished, Joseph and Mary set out to return to Nazareth. They had complete confidence in Jesus, so they did not look for Him till they reached Bethany. Jesus was not there to be found. Anxious at heart the parents returned to Jerusalem; and there, after three days, they found Him discussing in the temple with Shammai and the learned teachers of the temple. The boy's zeal for knowledge had caused Him to remain at the temple even after the feast was over. "And all that heard Him were astonished at his understanding and answers."

When Mary saw her Son in the midst of the learned men of Israel, she cried to Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?"

"And they understood not the saying which he spake unto them."

His Father's Business

It was, indeed, a strange saying to understand. Not Joseph and Mary alone, but countless thousands of people have failed to understand it. Do you think you know what the boy Jesus meant? Of course, to understand, one must know what the Father's business is. Then we can understand what Jesus thought about his mission on the earth. "For," Jesus said many years later when He had grown to manhood, "I came down from heaven, not to do mine own will, but the will of him that sent me."

What, then, is the will of God? What is His Father's business? Once, many hundreds of years before Jesus was born, God gave to a man named Moses a marvelous revelation. Moses saw how the earth had been formed, and how living things were put upon it. He saw how man was shaped in the image of God and placed upon the earth to have dominion over it. Then God said to Moses, "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

This, then, is the Father's business; this is His will. It is exactly what Jesus told Joseph Smith, the great American Prophet, in our own dispensation: "If you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God." And it is also exactly what Jesus taught while He dwelt among men. Said He, "This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

What Is Eternal Life?

But perhaps it is not quite clear yet what the Father's will is. Perhaps you are asking yourself, What is eternal life? Of course, eternal, or everlasting life, is a condition of being—or of living—in which there is no death. When we gain the gift of eternal life, we shall go on living for ever and ever. Jesus gave once an excellent definition of the conditions of eternal life. He had spent considerable time exhorting His disciples, and instructing them in things that were yet to come. Then He raised his eyes to heaven and prayed; and in the course of that prayer, He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The Special Mission of Jesus

Now we may begin to understand fully what Jesus thought about His mission on the earth. God did not put men on the earth to destroy them. He put them here to save them, if they would be saved. It is to the glory of God to save men, to bring to pass their salvation and everlasting exaltation. This is the Father's business. But to gain the gift of eternal life men must learn to know God. Here then we discover the nature of Jesus's mission. As child and boy and man, Jesus devoted His life to the learning to know God and to the teaching of His brethren also to know Him. Through the love and sacrifice of Jesus, we may gain eternal life. In the temple, the boy of twelve was about His Father's business, learning and explaining. As a man, He fulfilled the will of His Father, making it possible for men to know God. In His death, He accomplished the general salvation of mankind, making it possible for them to gain eternal life.

It is small wonder that Napoleon revered the Man who thus unselfishly devoted His life to the good of His fellowmen, and finally laid it down for their salvation. We shall be glad to study the teachings of this man. But first, we must understand what it means to know God and Jesus Christ whom He hath sent.

The References

Luke 2:42-52; John 6:38-40; John 17:1-3; Moses 1:39; Doc. and Cov. 14:7.

The Questions

1. What, in your opinion, is the value of Napoleon's testimony of Jesus?
2. What does Napoleon admit in his testimony?
3. What peoples in the world today do not acknowledge Jesus the Christ?
4. Name some points in which the world has been affected by the teachings of Jesus.
5. Outline briefly the story of the life of Jesus.
6. Why should it be more important to know the teachings of Jesus than merely to know the story of His life?
7. What new responsibilities came to Jesus when He reached the age of twelve years?
8. Why did Jesus remain at the temple in Jerusalem when the feast of the Passover was accomplished?
9. What was the answer that puzzled His mother?
10. Why were men placed upon the earth?

11. What are the conditions of eternal life?

12. In what sense has Jesus always been about His Father's business?

13. What should be our attitude toward the Father's business?

Third Sunday, January 20

Lesson 2. What It Means to Know God

What does it mean to know God and Jesus Christ whom He hath sent?

Abraham's Determination to Serve God

About two thousand years before Jesus was born, there lived in a land called Ur of the Chaldees a young man whose name was Abram. Abram seems to have been a very intelligent and serious-minded person. Like many another good man in ancient and modern times, he strove to find out the true and living God. But it was very difficult to do so in Abram's time, for most of Abram's people had forsaken the worship of Jehovah, and had turned to the worship of idols and graven images. This grieved Abram very much. He determined that he would serve the true God; and that if necessary, he would move away from his father's house to a strange place, in order that he might worship as his conscience demanded. The priests who served the strange gods worshiped by Abram's kindred, heard of Abram's righteousness, and his refusal to worship the images of wood and stone and metal they had set up. They determined, therefore, to seize Abram and to sacrifice him on the altar of Elkanah.

But Abram had found a true friend. It was the true and living God himself. He delivered Abram from the hands of the false priests, and the Lord God said to Abram, "I am the Lord thy God: I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, Depart hence, and behold, they are taken away by a whirlwind, in an instant, suddenly."

The God of Abraham and of Isaac and of Jacob

This was the true and living God, the God Almighty, creator of the heavens and the earth and all that lives therein. In the midst of the worship of idols and graven images and strange gods of many lands, Abram had learned to know God—that is, he had learned to recognize the true God, the living God of power.

He was not confused. He did not mistake an image of stone for the true God.

Afterwards Abram's name was changed to Abraham. He became the father of Isaac, and the grandfather of Jacob. These three men all served the true God. From them sprang the Children of Israel, all of whom learned also to worship the true God of heaven and earth. That is why he is often spoken of as the God of Abraham, and of Isaac, and of Jacob.

The First Commandment

In the days of Moses, God gave a commandment in these words, "Thou shalt have no other gods before me." That commandment was still in force at the time of Jesus, and is still in force today. Of course, there are not many idols or graven images held up to worship today; but there are still many different kinds of God worshiped, even in the Christian world. To some, God is merely a spirit; to others, it is merely an influence, or a power; to others still, there is no real God, but the name is used merely to designate the forces of nature, and so on. Naturally, we cannot gain eternal life through any such conceptions as these. Like Abraham we must learn to recognize the true and living God. We must not be deceived by false doctrine. This is life eternal, to know—to recognize and to worship—the true God, the living God—of heaven and earth.

We know now the meaning of the first part of Jesus' statement. We know what it means to know God. But what does it mean to know Jesus Christ, whom God hath sent?

What Does It Mean to Know Jesus Christ?

Two young men were sitting at luncheon one day in the dining room of a students' club house. One of them was registered in the School of Divinity of one of the oldest and largest universities in America, and was studying to become a minister. The other was preparing to become a teacher.

"Do you believe that Jesus really was the Son of God, and the Savior of the world?" asked the young teacher.

"I believe," replied the preacher, the would-be representative of Jesus, deliberately, "that Jesus was a great leader, a great teacher, a great philosopher, in every way a great man. But I do not believe that he was really the Son of God, nor really the Redeemer in the usually accepted sense."

It Is Necessary to Understand God's Plan

Had this young minister, who was preparing to preach the Gospel of Jesus Christ, learned to know him? Surely not. It is not enough merely to recognize the true and living God, and to distinguish him from the many false gods of the world. One must learn also to understand God's plan for the salvation of mankind. The first man, Adam, was just like us. He did not understand the plan of salvation until it was taught to him. One day, when he was offering sacrifice outside of the Garden of Eden, an angel appeared to him. The angel told Adam many things about the Fall, and sin, and death. These things we shall learn more about later. The important thing to learn now is this: Because of the fall of Adam and Eve, it became necessary to send someone to the earth to lay down his life for the salvation of man.

The Divine Mission of Jesus

God selected our Elder Brother Jesus to perform this noble mission. He came to the earth—the Only Begotten of the Father—and taught men, took their sins upon himself, and finally allowed his life to be taken to redeem mankind from the effects of the fall in the Garden of Eden. Was Jesus, then, merely a great leader, a great teacher, a great philosopher? He was all that, to be sure. But he was also more than that. He was—he is—the Only Begotten Son of the Father, the Savior of the world. To know Jesus Christ whom God hath sent, is to accept the divine mission of Jesus, to believe that he is really the Christ. This is life eternal, to know the only true God, and Jesus Christ whom he hath sent.

A Third Step

Now we understand, in part at least, what it means to know God and Jesus Christ. But a third step is necessary before one can claim complete knowledge. If a man should claim to know the principles of the telephone, then should try to talk to someone at a distance without connecting the wires with the transmitting instrument, should you believe that he really knew what he claimed to know? Would you not rather think, "If this man understood and recognized the principles of the telephone, he would do what they require?"

What We Would Do if We Had Learned to Know God and Jesus

It is just so knowing God and Jesus Christ, his Son. If we have really found the true God, and sincerely believe in the mission of Jesus Christ, we will surely do the things that they command us to do. Indeed, we cannot claim a complete knowledge without doing God's will. Once, when John the Beloved was writing to some members of the Church, he said to them, "Hereby we do know that we know him (Jesus Christ), if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

The Condition of Eternal Life

Now we may claim to have learned the conditions of eternal life. To know the true God is to recognize the God of Abraham, and of Isaac, and of Jacob—the God of Israel, and not to confuse him with any one of the many false gods worshiped in the world. To know Jesus Christ is to recognize him, and to accept him and believe in him as the Savior of the world. To know God and Jesus Christ, is to keep the commandments they have given to men. It was the whole aim of Jewish education to learn to know God and his commands, and how to keep them. It should be the aim of all education. Only by knowing the true God and Jesus Christ, can we hope to enter the kingdom of God.

"To us, there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him."

It shall be our pleasure from now on to learn what Jesus himself taught, that we may learn the better to know him and the Father, and thus gain eternal life.

The References

Abraham ch. 1; Moses 5:1-11; Exodus 20:3; 1 John 2:3-5; 1 Col. 8:6.

The Questions

1. What was the real problem that confronted Abram in his search for God?
2. Why is the true God called the God of Abraham, and of Isaac, and of Jacob?
3. What is the first of the Ten Commandments?
4. How does it apply in this age?

5. What does it mean to know God?
6. What do men of the world often think of Jesus?
7. Why was Jesus necessary in the plan of salvation?
8. What does it mean to know Jesus Christ?
9. What does it mean in full to know God and Jesus Christ whom he sent?
10. What should be an aim of all true education?

Fourth Sunday, January 27

Lesson 3. The God of Israel

A Very Important Question

What kind of being is God, the Father, of whom are all things? If you should be sent into the missionary field to preach the Gospel, you would find this one of the most difficult questions you would have to answer. For God is somewhat of a mysterious being in the opinions of most men. Very few men have ever claimed to have seen God, or to have held converse with him. And for that which seems mysterious men like to find hard, complicated answers. The simple truth does not satisfy them.

The Truth Is Simple and Easy

Yet, the simple answer is nearly always the right one. A missionary to the South Sea Islands found himself one day trying to explain to the natives the nature of hail. There is neither hail nor snow nor sleet on the islands. There are really but two seasons—the dry and the wet. When it is wet it rains. The missionary tried by various roundabout ways to make the natives understand that hail is frozen raindrops. The natives knew nothing about frost. They had no previous knowledge with which to associate his explanation. And, as you know, we cannot understand anything new unless we can tie it up with something that we already know.

The missionary became desperate. Finally, he thrust his hand into a bowl of rice standing on the floor, lifted a handful, and allowed it to fall again in a shower to the ground. "Hail," he said, "is like that." Instantly the natives got the picture. They saw the raindrops turned white and hard, and pelting the earth in their fall. The simple explanation went home.

Jesus' Explanation of God

Now, Jesus' explanation of what kind of being God is, is even more simple and clear than is this illustration of what hail

is like. But men have strayed into the worshiping of many different kinds of God, because they have refused to accept the simple truth.

Near the close of his mortal life on the earth, Jesus delivered a very excellent farewell discourse to his disciples. It is full of words of cheer and comfort. Amongst other things Jesus said:

"I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

The Meaning of Jesus' Answer

Is not this answer very simple and very clear? Is there any good reason for mistaking this answer? You hear it said very often of a young man that he is the image of his father. If you should some day say to a young man, "I should like very much to see your father," what should you think the father looked like, if the young man were to answer, "He that has seen me has seen my father"? Could you possibly in reason help thinking that the father and the son were alike?

We know what manner of man Jesus was. Jesus possessed a body of flesh and bones; or, as John the Beloved, said, "The word was made flesh and dwelt among us." Besides, Jesus was so much like other men that his own people could not see anything different in him. When Jesus went into his own country and taught in the synagogue, the people were astonished. Whence hath this man this wisdom," they asked, "and these mighty words? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas?" To his own people Jesus was but an ordinary man.

Testimony of Paul

But the disciples of Jesus learned to understand what Jesus meant by his teaching about God. Said Paul:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being in the brightness of

his glory, and the express image of his person, and upholding all things in the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The Truth About God

It is not necessary, then, to go a roundabout way to find out the nature of God. The simple explanation is the true one. The God of Abraham and of Isaac and of Jacob—the supreme God of this world—is a person. He possesses a body of flesh and bones. His son is so much like him that he could say in truth, "He that hath seen me hath seen the Father." Jesus was the express image of God's person.

God Is Our Father

Jesus' favorite name for God was Father. This beautiful word means many things to us in the teaching of Jesus. First, Jesus was really the Son of God, and could rightfully speak of him as "My Father." But Jesus taught us more than that. Not only is Jesus the Son of God—the Only Begotten in the flesh—but we are all the children of God. He is the Father of our spirits, so that we may also rightfully pray to him as "Our Father who art in heaven." Then, if God is really our Father, he must have the same kind of feelings for us that fathers always have for their children. Indeed, since he is God, his feelings must be deeper and truer than those of any earthly living and true God, those of any earthly father. Jesus put it thus:

"What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

A Real Joy to Know the World

It is a matter of comfort and joy to know the true God—to worship a God whom we can understand, whom we may recognize. It is no wonder that people everywhere become confused when they try to pray to a God who is something yet nothing, who is everywhere yet nowhere, who sits on the top of a topless throne, and so forth. It is no wonder that people are looking for the true God.

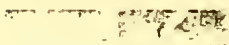
"We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; * * * that he created man, male and female, after his own image and in his own likeness, created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship."

The References

John 14:6-9; Heb. 1:1-3; John 12:45; John 1:14; Col. 1:15; Doc. and Cov. 130:22; Phil. 2:6; Matt. 7:7-12; Doc. and Cov. 20:17-19.

The Questions

1. How do we learn to know things?
2. Why have men strayed from the true conception of God?
3. What kind of being is God?
4. What did Jesus say God is like?
5. What did his disciples understand Jesus to mean?
6. In what sense is God the Father?
7. How is he like other fathers?
8. Why could you not worship any other God than a personal God?
9. What did Jesus teach Joseph Smith concerning God?



First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament History

FOREWORD

How do you tell a story to children? Do you tell it so that it is like eating husks, and so that each child is glad when the story period is gone? Or do

you present it so that their mental appetites are really fed and they breathlessly listen to every word and that they ask for more? In the Happy New Year of 1918 the second year class of the First Intermediate Department will have a series of biographies from the Old Testament. For January, it is designed to allow the local workers, under direction

of their Stake Board Supervisor, to outline their own lessons; as some have asked for this privilege for sake of the mental development to be had by doing the work themselves. But it has been thought that stories as told by one who is esteemed one of our best story-tellers might serve a useful purpose, particularly to young teachers. So we are reproducing three stories from the pen of Mary Stewart as published in her charming little book entitled, "Tell Me a True Story."

LESSONS FOR JANUARY

Lesson 1. The Garden of Eden*

(For Second Sunday in January)

Gen. 1:1-5; 2:4 to end.

When do you go to sleep? When it gets dark and night is coming, do you not?

And when do you get up? When the light comes and it is morning.

Once upon a time there was no daytime. It was all night. Do you wonder how the people knew when it was time to go to bed and when to get up?

There were no people on the earth to go to bed or to get up. The world was a great, dark, dreary place with no people, nor animals, nor even grass upon it. There was no sun to shine by day, nor moon and stars by night.

But although there were no people living on the earth there was always one person in heaven. Do you know who? God.

God looked down upon the poor, dark earth and said, "Let there be light." And there was light. And God called the light day, and the darkness night. And that was the first day in the world. After that God made the sun and the moon and stars, and set them in the sky to give light.

In the earth there were many tiny seeds of all the trees, and bushes, and flowers. But they could not spring up, because the ground was hard and dry, for no man had ever plowed it and no rain had ever fallen.

So God caused a soft, gray mist to come up from the earth, to water all the ground and make it soft, and the seeds sent up little shoots, which grew tall and green.

*The stories forming this month's lessons are from *Tell Me a True Story: Tales of Bible Heroes for the Children of Today*, by Mary Stewart. Copyright by Fleming H. Revell Company, Publishers.

Then God took some dust of the ground and out of it He made a man. He breathed the breath of life into him and he became a living soul. God has breathed the breath of life into every one of us, and that is why we are living souls.

God wanted this first man to be happy. So He planted a garden eastward, in Eden, and there He put Adam, the man whom He had made. It was a very beautiful garden. There were soft green grass and bright flowers, and a river running through it to water it and keep it fresh. Every tree which is pleasant to look at and bears good fruit was planted in it. Among them there was one called the tree of the knowledge of good and evil.

It must have been a lovely place, and for a time Adam was very happy, eating the fruit, and watering and gathering the flowers. But soon he grew lonely; he wanted something alive to talk to,—a dog, or a kitten, or even a little bird. So out of the dust of the ground God made animals, every beast of the field and every bird which flies in the air, and brought them to Adam to see what he would call them. Let us think of all the animals we can; then we shall know what names Adam gave to them in the Garden of Eden.

The animals must have been fun to play with, but shouldn't you have wanted also some one who could talk to you? You would have longed for a boy, or a girl and that was the way Adam felt. There was not a real helpmeet, or playmate, for him among all the animals. God had said, "It is not good that man should be alone. I will make a helpmeet for him," and He caused a deep sleep to fall upon Adam, and while he slept He took a bone out of his side, a rib. Out of that rib God made a lovely woman and brought her to Adam.

When he awoke and saw her standing before him he was very glad. "This is now bone of my bone, and flesh of my flesh," he said; "she shall be called woman." He gave her another name too. Eve, and they lived together very happily in the garden of Eden, tending the flowers, caring for the animals and loving each other as they loved their Father God.

Lesson 2. Forbidden Fruit

(For Third Sunday in January)

Gen. 3.

Do you remember about the beautiful garden where Adam and Eve lived? You

know how happy they were, taking care of the flowers and playing with the animals. Every evening, when the sun had set and it began to grow dark and cool, God came to the garden and walked and talked with them. How they must have watched for Him, as children watch for their father to come home in the evening. That was the best part of the day. They ran to meet Him and told Him about all the things they had been doing, about the different flowers and trees and animals. It must have been very wonderful to see God and to hear Him speak, and how dearly they must have loved Him.

There were many fruit trees in that garden, and God had told Adam and Eve they might eat of the fruit of all the trees, except one. The fruit of the tree of the knowledge of good and evil He had told them not to eat, so as to teach them to obey.

Well, one day Eve was walking in the garden, tending the flowers and plants, and talking to the animals. At last, in the middle of the garden, she came to the tree of the knowledge of good and evil. In front of it was a snake, and the snake said to Eve, "Has God indeed said that you shall not eat of any tree in the garden?"

Eve answered, "We may eat the fruit of every tree, except the tree which is in the middle of the garden, and God has said if we eat of that one, or even touch it, we shall die."

The snake told her that this was not true. "Ye shall not die," it said. Then Eve looked at the fruit of the tree of the knowledge of good and evil, and when she saw how pretty it was and that it looked good to eat, she picked some and ate it. The rest she gave to Adam and he ate it, too.

Very soon the sun set and it began to grow cool and fragrant in the garden. That was the time God came to see them, and they were always watching for Him, but this day, after they had eaten the forbidden fruit, they were afraid, and when they heard God walking in the garden they hid among the trees.

God called to them: "Where art thou?"

And Adam and Eve came out of their hiding place and Adam said, "I heard Thy voice in the garden, and I was afraid, and I hid myself." That was a strange thing for a son to say to his Heavenly Father, that he was afraid when he heard Him coming, and hid. Why was he afraid? Because he had done wrong.

Then God asked him if he had eaten

the fruit of the tree He had told him not to touch, and Adam said, "Eve gave me the fruit and I did eat."

God turned to Eve saying, "What hast thou done?"

Eve answered, "The snake tempted me, and I did eat."

So God punished the snake. He made him crawl, always flat on the ground, because he had tempted Eve. But Adam and Eve He had to punish most; He sent them out of the beautiful garden where He had walked and talked with them; and at the gate of the garden He placed an angel with a flaming sword in his hand which turned every way, so that no one could come again into that beautiful place.

Outside of the garden the ground was rough and stony, and there were no lovely flowers; only thistles and thorns. Adam and Eve had to work hard, very hard, to make anything grow, and they were sometimes sick and sad. But God loved them always, even though they had done wrong. He punished them only to make them good. Before they left the garden He gave them coats of fur to keep them warm; and when they were truly sorry for what they had done, I am sure He came to them again and walked with them in the new garden which they had toiled so hard to make.

Lesson 3. Cain and Abel

(For Fourth Sunday in January)

Gen. 4:1-16.

When we love people very much, we often give them presents. I am going to tell you about two boys who brought presents to God. One was a farmer, who had a garden and raised fruit and vegetables, and the other was a shepherd, who took care of sheep and goats. The shepherd's name was Abel and the farmer's name was Cain. Each brought a present to God of what he had. Abel brought some of his little lambs, and Cain brought some fruit. Abel brought his gift gladly; he was manly and honest and good. I think he loved giving a present to God, and his face was bright and joyful as he came with the lambs in his arms. But Cain's face was cross. He was not good, and I do not believe he took nice care of his garden. I think he let the weeds grow there, and he did not give his fruit at all gladly to God. So God was pleased with Abel and his lambs, but He was displeased with Cain.

and the present he gave so unwillingly. That made Cain very angry; he had not looked happy before, but now he went about sullenly, with a long face and a hanging head.

Then God spoke to him. He was Cain's Heavenly Father as much as Abel's, and He wanted him to be good. "Why art thou angry," He said, "and why is thy countenance fallen? If thou doest well, shall it not be lifted up? But if thou doest not well, sin lieth at the door, crouching, ready to spring, but thou shouldst rule over him."

God meant that sin was lying like a baby lion at the door of Cain's heart. If Cain chose he could tame the lion before it grew big and strong, and teach it to obey him; but if he did not do it at once, the lion of sin would grow strong and fierce, and would make him sinful, too.

Then Cain asked Abel to go into the field with him, and Abel was glad to go, thinking Cain was willing to be friendly again. But no; while they were walking together in the field Cain turned and killed his brother. That crouching lion had grown strong and had got the better of him.

Now God spoke to Cain again, but in a different way. Before, He had spoken lovingly and sorrowfully, trying to make him good, but now His voice was very stern.

"Cain," He said, "where is Abel, thy brother?"

Cain answered, "I know not. Am I my brother's keeper?"

God said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou must leave thy home, and mother and father, and go into strange lands. All thy life thou shalt be a wanderer, hiding and fleeing over the face of the earth."

That frightened Cain; wicked as he was he did not want to leave his home and family, and he was afraid some one would kill him for having killed his brother. "My punishment is greater than I can bear," he said. "Behold Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid, and it shall come to pass that every one that findeth me shall slay me."

So God, who was still the Heavenly Father of this man, gave him a sign by which he should know that He was watching over him and would not let any one kill him.

So Cain went away, and built a city, and lived all the rest of his life away from his father and mother, a lonely and unhappy man.

Fourth Year—"Lives of the Ancient Apostles."

[By David O. McKay]

The "Stories of the Lives of the Ancient Apostles" as written by Elder David O. McKay will prove an interesting study for the Fourth Year pupils of the First Intermediate Department.

Teachers should remember that there is one important theme running through the year's work—that of choosing of ideals.

It should be the aim of the teacher to make prominent in each lesson some of the nobler traits found in the life of the Apostle as treated in the lesson. Truths which can be taught will be set forth in the outlines which form a part of the Text Book, and should be driven home to the heart of the child, i. e., help the child to choose ideals that will form its goal through life.

Teachers should not be satisfied with the mere telling of the lesson story. By proper questioning suggest ways for the children to apply the truths they learn to their lives.

The text books are for the children; the teacher's duty being to go to the original text in the New Testament and other treatises that will help. The lessons for January appear in this issue of the JUVENILE so that they may be used in preparation meetings held in December.

Lesson 1. "Light-Fountains"

(For Second Sunday in January)

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind."—Phillips Brooks.

"If any man seek for greatness, let him forget greatness and ask for truth, and he will find both."—Horace Mann.

"Nothing can make a man truly great but being truly good, and partaking of God's holiness."—A. W. Henry.

Everybody likes to read and to hear of great men. Children, and grown people, too, delight to learn how the leaders of men in the past have made the world better and happier by their noble deeds. And when, after many years have passed, people still see how much good those leaders of men did in the world, can still see the beneficial effects of their worthy deeds, worthy aspirations are awakened, and boys and girls of today desire to emulate the lives of these heroes of the past; for, as the poet

Longfellow says:

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time."

Every boy has somebody who becomes his ideal. Or perhaps there are more than one who form his ideal—one man, for instance, might be a good athlete, and the boy wishes to be just like him; another is a good violinist, and the boy feels that he, too, would some day like to be a musician; another is an able speaker, and the boy desires some day to be a great orator. But, sometimes, boys, and girls, too, for that matter, choose bad men for their ideals. This happens when young folks read trashy books or associate with trashy and evil-minded men. How unfortunate that little boy is who happens to read or hear about some highwayman or robber, and has awakened in this young mind a desire to be like that bad man! How unfortunate for the boy who chooses for his ideal a man who smokes, and drinks and swaggers through life in idleness.

Thus we see that the lives of men become sign posts to us, pointing the way along roads that lead either to lives of usefulness and happiness or to lives of selfishness and misery. It is important, then, that we seek, both in life and in books, the companionship of the best and noblest men and women. Carlyle, a great English writer, says that "Great men taken up in any way are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living 'light-fountain,' which it is good and pleasant to be near."

If you will study the lives of these great "light-fountains" of the world, you will learn of at least one thing that has made their names endure. It is this: Each one has given something of his life to make the world better. They did not spend all their time seeking just pleasure and ease, and a "good time" for themselves alone, but found their greatest joy in making others happy and more comfortable. All such good deeds live forever, even though the world may never hear of them.

There is an old, old story that a man from another planet was permitted to visit the earth. From a high mountain peak, he looked down upon the busy towns and cities of the world. Millions of men, like ants, were busy building palaces of pleasure and other things that would not last. As he left to go back he said, "All these people are spending

their time in building just bird's nests. No wonder they fail and are ashamed."

All the truly great men of the world have built something besides "birds' nests." Out of the deep longing of their minds and hearts, they have brought forth gems of truth that have made the world richer. They have wrought deeds of love and sacrifice that have inspired millions. In so doing, they might have suffered; many indeed have met untimely death; but all who thus gave their lives, saved them. That which we do for God and our fellow-men lives forever; that which we do just for ourselves cannot endure.

"To have sown in the souls of men

One thought that will not die—

To have been a link in the chain of life
Shall be immortality.

When we hear anything about a great man we want to know everything about him—where he was born, who his parents were, where he lived, how he played, with whom he played, in what kind of house he lived, where he went in swimming, where he fished, etc., etc. Such things about George Washington and Abraham Lincoln, for example, are always interesting. What boy is there who doesn't like to hear about the poor boy Lincoln in the little log cabin in the backwoods of Indiana; to picture him there among the bears and other wild animals; to picture him sitting by the fireplace learning to cipher by using a piece of charcoal on a wooden shovel because he had no slate, no paper or lead pencil! Abraham Lincoln was a great and good man, and we want to know everything about him even when he was a boy, partly to help us become somewhat like him; for as Lincoln wrote,

"Good boys who to their books apply
Will all be great men by and by."

Unfortunately, we know very little about the boyhood days of the ancient Apostles, about whom we shall read in this little book. It is true we can partly judge of what kind of boys they were by the kind of men they became; but the little incidents of childhood and youth, which tended to mould their character, and in which we now would be so interested, though nineteen hundred years have passed, were never written, and shall never be known. They grew to manhood before the opportunity came for them to render that service to the world which has made their names immortal.

In one respect, however, they were the

most favored men the world has known, because they had the privilege of associating daily—almost hourly, for about two and one-half years, with the Savior of the world. No wonder, then, that they became great, when they had such an example of true Greatness constantly before them. As soon as they learned to love Jesus, they desired to be like Him, and so remembered His teachings, and tried to do as He said. Surely it will be good for us to get acquainted with such men.

Just think! The only reason the world knows anything about them is because having met the Savior, they made Him their guide in life. If they hadn't, nobody now would know that such men had ever lived. They would have lived and died and been forgotten just as thousands of other men in their day lived and died and nobody knows or cares anything about them. Just as thousands and thousands are living today, wasting their time and energy in useless living, choosing the wrong kind of men for their ideals, turning their footsteps into the road of Pleasure and Indulgence instead of the road of Service. Soon they will reach the end of their journey in life, and nobody can say that the world is any better for their having lived in it. At the close of each day such men leave their pathway as barren as they found it—they plant no trees to give shade to others, nor rose-bushes to make the world sweeter and brighter to those who follow—no kind deeds, no noble service—just a barren, unfruitful, desert-like pathway, strewn, perhaps, with thorns and thistles.

Not so with the disciples who chose Jesus for their Guide. Their lives are like gardens of roses from which the world may pluck beautiful flowers forever.

Lesson 2. Peter: Early Life and Surroundings.

(For Third Sunday in January.)

"It is with youth as with plants, from the first fruits they bear we learn what may be expected in future."—Demophilus.

Flowing north from Utah Lake through part of the Great Basin, and emptying into the Great Salt Lake, the Dead Sea of America, is the river Jordan in Utah. Utah Lake is fresh water and abounds in fish; Salt Lake, as its name suggests, is so briny that no fish can live in its waters. To President Brigham Young and the worthy band of Pioneers, the Salt Lake Valley with the

"Dead Sea" reflecting the glorious rays of a July sun, was indeed a "promised land."

Away across the Atlantic Ocean, stretching along the east shore of the Mediterranean Sea is another salt sea, another river Jordan, and another fresh water lake, and the river flows through the "Promised Land," or the Land of Canaan. However, if you will refer to a map of that country, you will see that the relative positions of this lake, river and sea are just opposite in direction from these in Utah. In the Holy Land the fresh water lake is in the north, and the Jordan river flows south into the Dead Sea.

The land that contains these three important marks in history has several names. As given above, it is called The Holy Land; also The Land of Canaan; also the Land of the Hebrews, or the Land of Israel, because Jacob's children once settled there; also the Land of Judah, after one of Jacob's sons; also Palestine, probably after the Philistines, who lived, as you know, in the days of the shepherd boy David.

Salt Lake is eighty miles long and about forty miles wide. The Land of Canaan is about twice as long and twice as wide; or in extreme length about one hundred seventy miles, and its width about eighty. The City of Dan was in the northern part, and Beersheba in the southern part; so when you hear the expression "from Dan to Beersheba," you will know that it once denoted the entire length of the Land of Canaan.

The fresh water lake of the Holy Land also has several names. It is known generally as the "Sea of Galilee;" but it is also called "Sea of Tiberias," "Lake of Gennesaret," "Lake of Tiberias," and the "Sea of Cenneroth." It is about sixteen miles long and six miles wide. The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlet of the Jordan at each extreme. *

* * The appearance of this sea from the town of Capernaum, which is situated near the upper end of the bank on the western side, is extremely grand; its greatest length runs nearly north and south. The barren aspect of the mountains on each side, and the total absence of wood give, however, a cast of dullness to the picture, which is increased to melancholy by the dead calm of its waters."

On the west side of this lake was one of the important divisions of Palestine, called Galilee. One ancient writer says that at one time this province "contained two hundred and four cities and towns,

the least of which contained fifteen thousand inhabitants."

Somewhere in this province, probably very near Capernaum, was a little town called Bethsaida. There was another town by this name on the northeastern shore, but it is in the Bethsaida, near Capernaum, that we are most interested now. It must have been right near the lake, because many of the men who lived there made their living by fishing, not with poles and hooks and lines, as the boys fish for trout in our mountain streams, but with nets, which they let down from their boats, and with which they dragged the lake until they would entangle the fish which they then hauled to shore.

In one of these fishermen's homes, probably a few years before the Savior's birth, was born one day, a little baby boy whom his parents named Simon or Simeon. He had a little brother named Andrew (John 1:42-43). Their father's name was Jonas or Johanna, but very little is known about him, and nothing about their mother.

Nothing definite is known about either Simon's childhood or his boyhood. However, we are safe to conclude from what we know about the customs, beliefs, and practices of the Jews of his time that he lived in a small, flat-roofed house containing very little, if any, furniture; that either at home or at school, perhaps at both, he learned all about the prophets in what is now our Old Testament; that he observed the Sabbath day strictly; and what is most important of all, he learned to look forward to the day when the Savior of the world would come to His people.

In fancy, we can picture Simon and Andrew and their playmates amusing themselves on the shore of Galilee; but it is only in imagination that we can see any of the incidents in Simon's childhood. "We may think of him," writes George L. Weed, "as a useful boy, helping his mother in the labors of the house—carefully bringing the little red clay lamps for trimming, or the corn to be parched, or the fish his father had caught, or the charcoal on which it was to be cooked, or the bread from the oven, and the oil and honey-cakes to be eaten with it, or water from the stream that flowed from the hill behind their home into the lake, or filling the water-jars at the door. Was he not his mother's joy when for the first time he shook the olives from the trees and brought them to her as a part of their frugal meal; or when he spread the maize and hemp to dry on the flat roof in the summer sun? Was he not his father's pride the first time he han-

dled the oar, and dipped it aright in the wave, and helped to spread the net, and counted the fish they had caught. He watched the flight of the sparrows and gathered the flowers—poppies, daisies and anemones—like those from which the Great Teacher, whom now he knew not, would teach him lessons of wisdom and love. Childlike, he gathered shells upon the seashore, and dug in the white sand of the beach with a rude stick, with delight equal to that of the boy of today with his finished toy-shovel and little painted pail."

None of the fishermen who saw Simon and his playmates scampering around the nets and boats ever suspected that they would grow up to be among the greatest men of the world!

Some writers tell us that the Galileans were generally brave and fearless, and loved liberty. The men made good soldiers for they were "bold and intrepid." The boy, Simon, as he grew to manhood must have admired the brave, bold men around him, for he, too, became a man of strong character, as we learn from the first recorded instance of his life.

Simon's Name Changed

Soon after Simon had grown to manhood there came a man from the wilderness of Jordan, clothed only in camel's hair and a leathern girdle about his loins, but preaching with such mighty power that people from "Judea and all the regions round about" came to hear him. This great preacher was John the Baptist, the forerunner of Christ. Among those who came to hear him was Simon, who, no doubt, rejoiced to hear this preacher of Repentance declare that the Son of Man was about to come to the earth. Simon, Andrew and some of their friends believed what the Baptist taught.

One day, when, with some of his followers, John was near Bethabara (a word which means "a place of crossing") he saw Jesus coming toward them, and said:

"Behold the Lamb of God, who taketh away the sin of the world! This is He of whom I said, After me cometh a man who is preferred before me."

Again, the next day, probably about ten o'clock in the morning, John was standing talking with two of his disciples. They were Andrew, Simon's brother, and John. Walking a short distance from them was the same man whom John had pointed out the day before as the Lamb of God. "And looking upon Jesus as He walked, John saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus."

Accepting the invitation of Jesus to go with Him to the place where He stayed, these two men remained with Him, listening to His words all the rest of the day. When they left, they believed that Jesus was the King of Israel, the Savior of the world. Thus they became, in that day, the first two, beside John the Baptist, to believe in Jesus.

Whenever we have anything which is really good, we always desire to share it with one we love. It was so with these two brothers. They no sooner felt the divine influence that radiated from the Savior than they were filled with a desire to bring those whom they loved under that same influence. Andrew went out to find his brother Simon, and John to find his brother James. Andrew found Simon first, and said:

"We have found the Messiah, which is, being interpreted, the Christ."

And he brought him to Jesus, and when Jesus beheld him, He said, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone" (or The Rock).

In those days the Jews spoke the Hebrew language; but the New Testament was written in the Greek language. Now, in Hebrew "Cephas" means "rock;" but in Greek the word for "rock" is "Petrus," or "Peter." So from that time, Simon was known as Simon Peter, or "Simon, the Rock."

When we think of this wonderful world in which we live, of its great division of land called continents; that in the eastern continent there are the countries of Europe, Asia, and Africa; that in one little corner of Asia, there is a strip of land only about twice as long and twice as wide as our Salt Lake; that in that strip of land was a division, like one of our counties, called Galilee; that in this province were over two hundred cities, and in each city several thousand people, among whom one day was born a little baby whose parents were unknown; that this baby boy grew to be a man of such strong character that Jesus named him "a Rock," and for nineteen hundred years now he has been known and honored by millions and millions of people—when we think of all these things we must surely realize, even in our youth that a humble birth is no hindrance to greatness.

Lesson 3. A Period of Preparation

(For Fourth Sunday in January)

"Oh, be my friend, and teach me to be thine."—Emerson.

"Great souls by instinct to each other turn,

Demand alliance, and in friendship burn."

1. Home in Capernaum.

From the moment Peter met Jesus, his views of life were changed. Up to that time, he had looked for the coming of the King of the Jews as an event in the indefinite future. With other Jews, he had anticipated that the Savior's coming would be marked by wonderful manifestations, and that, clad in purple robes, and attended by many angels, he would come in mighty power, and in one divine expression of His wrath, strike the Roman shackles from the conquered Jewish nation.

But now, Peter had met the Messiah—a lone man on the banks of the Jordan! Only about five men knew of His claim to the Messiahship. There were no legions of heavenly hosts accompanying Him! He wore no purple robes! He possessed no visible means at hand with which to break the Roman yoke! Was He, indeed, the Messiah that was to come, or should Peter look for another?

These and a hundred other thoughts, undoubtedly crowded Peter's mind, as he left the wilderness of Jordan to return to his fishing in Galilee. Andrew and John, on that memorable visit, seemed to have received a testimony of the divinity of Jesus' mission, and they bore that testimony to their brothers when they so joyously said, "We have found the Messiah!" But Peter—impetuous Peter, who, we shall learn, was naturally outspoken, had not yet so far as we know, expressed such assurance. However, he was deeply impressed; for had not Jesus, at first sight, read his character? Had He not penetrated into his inmost nature? and had He not radiated a spirit that so completely enveloped Peter that from its influence the fisherman never more desired to go?

Peter at this time was a married man, and was perhaps the father of a little boy. He had moved from his old home in Bethsaida, and lived with his wife's mother, or she with him, in Capernaum. With him, were also Andrew, and their two faithful companions and friends, James and John, the sons of Zebedee.

Peter's home, here, became the most distinguished home in all Capernaum, and later one of the most memorable spots in all the world. Here, undoubtedly, Jesus stayed whenever He was at Capernaum! Indeed after Jesus had been so ruthlessly rejected by His own townsmen in Nazareth, He made Capernaum His "own city;" and it is supposed that much of the time, the honor fell upon Peter to entertain in his home the Savior of the world. How every word, every act on the part of his worthy guest must

surely have increased Peter's confidence in Jesus as the Messiah!

II. A Lesson in Obedience.

One beautiful morning, several months after the events narrated in the previous lesson, and a short time following His rejection from Nazareth, "Jesus was preaching to a multitude on the shores of Galilee. Peter and Andrew were busy near-by washing their nets, after having spent all night on the lake in a futile attempt to catch some fish.

"And it came to pass, that as the people pressed upon Him to hear the word of God, He stood by the lake of Genesaret.

"And saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets.

"And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship." (Luke 5:3.)

When Peter complied with Jesus's request "to thrust out a little from the land," he performed the first recorded instance of his obedience to Christ's word. Now, however, followed a command obedience to which was directly contrary to the fisherman's judgment. When Jesus had finished speaking to the people, He said to Peter,

"Launch out into the deep and let down your net for a draught." The leaves and lirt had all been picked from the empty net; it was dry, and the broken threads mended. Peter was tired and wanted rest. He was hungry, too, and perhaps discouraged. No wonder, then, that Peter answered and said, "Master, we have toiled all night, and have taken nothing." As much as to say, "What is the use? There are no fish this morning in this part of the lake, nor has there been all night!" But Peter was learning to honor and obey this Man among men; so he quickly added these words: "Nevertheless at Thy word, I will let down the net." (Luke 5:5.)

As an experienced fisherman, his judgment said to make a further attempt was useless; as a follower of Jesus, his Faith bade him try.

"And when they had thus done, they enclosed a great multitude of fishes; and their net brake." And they beckoned to their partners which were in the other ship that they should come and help them. And they came, and filled both ships so that they began to sink."

We are told that, "Peter was astonished and all that were with him at the draught of the fishes which they had taken." Peter, the leader of the four as he was

afterwards the head of the Twelve, "Fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord." (Luke 5:8.)

Was it just the doubt and hesitancy expressed when, a few minutes before, Jesus had asked him to push out into the deep," or was it the realization of many such doubts of Christ's divinity that now overwhelmed him, and made him sense his own inferiority and weakness in the presence of this Mighty One? Jesus had manifested His power, and in so doing had taught Peter the lesson that he and all the world, sooner or later, must learn; viz., that obedience to Christ's words brings blessings, temporal as well as spiritual. As the realization of this truth was pouring balm on his awe-struck feelings, Jesus said unto him, "*Fear not; from henceforth thou shalt catch men.*" (Luke 5:10.)

III. A Memorable Sabbath.

(Luke 4:31-40.)

After Jesus had been rejected from His own city, Nazareth, He "Came down to Capernaum, and taught them on the Sabbath day."

The last part of a service in the synagogue in those days was the expounding of the scriptures, and preaching from them to the people. This was done not always by an officer but by some distinguished person who might be in the congregation. Of course, Jesus was known all around by this time as a great teacher, a worker of miracles, and an able interpreter of the law; and, "they were astonished at His doctrine for His word was with power."

On one particular Sabbath, when Jesus was preaching, Peter and all present were surprised to see a man rise in the audience, and suddenly interrupt by crying out in a loud voice,

"Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God." As this man, who was possessed of an evil spirit, ceased his railing, each person in the congregation must have almost held his breath, as Jesus rebuked the evil one by saying,

"Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

"And they were all amazed, and spake among themselves saying, What a word is this! for with authority and power, He commandeth the unclean spirits and they come out." (Luke 4:36.)

At the conclusion of this service, Jesus went with Peter to the latter's home,

Andrew, and James and John accompanying them. Peter, Andrew, James and John—these four who were playmates in boyhood, partners as fishermen, companions as disciples of John the Baptist, are now becoming inseparable in the loving bonds of the Brotherhood of Christ! As they entered the house, they learned that Simon's wife's mother was very sick of fever. Undoubtedly, it was Peter who told Jesus of his mother-in-law's condition, and pleaded, either by word or look, or both, that He would bless her. Jesus "took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them."

You can imagine that all Capernaum was talking about how Jesus had rebuked the evil spirit from the afflicted man in the synagogue! And then, a few minutes after the service, He healed a woman instantly of a fever! The news spread from house to house, and from group to group until "the fame of Him went out into every place of the country round about."

All that afternoon, Peter's house and the streets around it were packed with crowds of people, some out of curiosity but most desiring a blessing. Men possessed of devils were taken through the crowd to Jesus and were cured; those with various kinds of diseases, were all burning fever, those who were afflicted with various kinds of diseases, were all brought into the presence of this Great Physician, who "Laid His hands on every one of them, and healed them."

The sun went down, twilight came, and evening shades began to deepen into night, but still the sick and suffering sought that divine healing which only Christ the Lord could give. "Never," says Eidersheim, "Never, surely, was He more truly the Christ than when, in the stillness of that evening, He went through that suffering throng laying His hands in the blessing of healing upon every one of them, and casting out many devils."

It was probably late that night before Jesus could go to His rest. Even later after the people had gone to their now happier homes, Peter and his household would long to talk to their honored guest about the wonderful miracles of that day. At length, however, all retired, and everybody in the house slept as the midnight hours of that never-to-be-forgotten Sabbath passed into the early morning hours of Sunday.

IV. Another Week of Preparation.

Before daylight came, however, Jesus arose quietly, and walked out into the

morning air, sought a quiet,—"solitary" place, and there prayed.

"His pure thoughts were borne
Like fumes of sacred incense o'er the
clouds,
And wafted them on angels' wings, to
ways
Of light, to the bright source of all."

Peter must have been surprised when upon going to greet Jesus with a bright "Good-morning," he found the guest-chamber empty. Perhaps he guessed where Jesus had gone; for we are told that, "Simon and they that were with him followed after Him. And when they had found Him, they said unto Him, All men seek Thee."

What a glorious condition will be in this old world when it can be truthfully said to Christ, "All men seek Thee!" Selfishness, envy, hatred, lying, stealing, cheating, disobedience to parents, cruelty to children and to dumb animals, quarreling among neighbors, and fighting among nations—all will be no more when it can be truthfully said to the Redeemer of mankind, "*All men seek Thee!*"

It seems that Jesus and His friends left Capernaum that day, and "Preached in synagogues throughout all Galilee, and cast out devils." Wherever they went the sick were healed, and the lepers were cleansed. Some days afterward, they returned to Capernaum. No sooner did the people learn that Jesus was in "the house" (undoubtedly Peter's house) than "Straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them."

It was on this occasion that four men brought a man sick of palsy. The poor man lay on his bed, each corner of which was held by one of the four men. Finding it impossible "because of the crowd to gain entrance to the house by the door, they went on the roof. Here they made an opening into the room below, "And let down the bed wherein the sick of the palsy lay."

"When Jesus saw their faith, He said unto the sick of palsy, Son, thy sins be forgiven thee.

"And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." All these glorious manifestations of divine power, and, undoubtedly, many, many more, Jesus had given even before He chose His Twelve Apostles.

Peter, as you see, was a witness of

them all. If he had had any doubts a few months previous, when his brother Andrew said, "We have found the Messiah," surely they had long since been banished from his mind; and we can readily understand why, when Jesus said,

"Henceforth thou shalt catch men," Peter "forsook all and followed Him."

But even yet, notwithstanding all his experiences, Simon's faith is not the Rock that Jesus would have it become.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

Second Year

LESSONS FOR JANUARY

First Sunday, January 6

Lesson 13. The Widow's Mite

Text: Mark 12:41-44; Luke 21:1-4.

Reference: "Stories from the Life of Christ" (Primary Department).

Aim: "The Lord considers the spirit in which a gift is given, not the amount.

Memory Gem: "Of all that Thou shalt give me, I will surely give the tenth to Thee."

Picture: The Widow's Mite.

Second Sunday, January 13

Lesson 14. The Blind Man

Text: John 8:12, 51; 59:9.

References: "Stories from the Life of Christ" (Primary Department); Weed's "A Life of Christ for the Young," XLIV.

Aim: The Lord blesses those who have faith in Him.

Memory Gem: "Whereas I was blind, now I see."

Picture: The Blind Man (Bida).

Relate the remarkable case of healing as copied in the Primary book.

Third Sunday, January 20

Lesson 15. Healing the Centurion's Servant

Text: Luke 7:1-10; Matt. 8:13.

Reference: Our Book and Weed's "A Life of Christ for the Young," chapter 27.

Aim: Great faith brings great blessings.

Memory Gem: "As thou hast believed, so be it done unto thee."

Pictures: The Leper (Bida); Healing the Sick (Hofman).

Tell of the remarkable healings as given in "Stories from the Life of Christ" or "One Hundred Years of Mormonism," page 288.

Fourth Sunday, January 27

Lesson 16. A Woman's Faith

Text: Matt. 9:20-22; Mark 5:25-34.

Reference: "Stories from the Life of Christ" (Primary Department).

Aim: We may receive blessings through our own faith even though we do not declare it to others.

Memory Gem: "Daughter, thy faith hath made thee whole."

Kindergarten Department

Wm. A. Mortan, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson.

Second Year

See January lessons, "Sunday Morning in the Kindergarten."

I. THE CHILD

[By Ina G. Johnson]

C. Impulsive Child

We know that every child is impulsive and acts on impulses. It is very interesting to trace these impulses back to their beginning.

In the early stages of the child's development we find that these impulses are merely impulsive movements and are first noticed in the posture of the babe when he begins to sleep lying straight. As the child grows his impulses grow also, and take on different ways of expression according to the individual.

While in Sunday School once I saw a little child clinch his fist, grit his teeth and strike his neighbor, with no apparent cause. I took the child to one side and questioned him as to why he did it. His reply came freely and frankly. "I don't

know, but I won't do it any more." He felt the sense of wrong doing but didn't know why he did it. Not long after this incident I happened to visit this child's home. During my visit this same little tot did some trifling thing which provoked the mother, who immediately up and struck the child. Here was my whole solution. He was held down by fear at home, and his impulses of retaliation must come while away from home, so he picked on some one whom he was not afraid of.

As we stated, each individual has his own way of expressing these impulses. You will see other children putting their feet out while some one is passing, or take something away from their playmate. The great question is, Why do children do such things? Question the children and each one will tell you they don't know why they do it. It is simply this: they are full of impulses which need guiding. But too often a child is slapped or punished for doing such things. Mere punishment is of very little value in educating the child. It would be all right if we wanted to train him as we do animals. Whip them until we get

them to do what we want them to. When we have the child trained to do as we want him to through fear, he has lost that wonderful power of poise which all people need to develop. Introducing fear into a child's life is one of the worst things that can befall a child. To think of little children sweet and pure afraid of you! Why not appeal to the higher side of the child? Reach his soul and explain and lead him to see why he should not do those things. Try to place him in the other fellow's place. Then see to it that he is supplied with ways and means of using his impulses for his own growth and development.

There seems to be very little interest on the part of teacher and parent as to the development of the *individual child*. I feel that *every child* ought to be acknowledged and cared for as an essential member of *Humanity*; and parents and teachers ought to feel themselves responsible to God, to the child, and to mankind. They ought to regard the child as in necessary connection with the present, the past, and the future of human development.

Sing! O, My Soul

By Grace Ingles Frost

Sing! Sing! O my soul your song of Thanksgiving,
For blessings received, tho' heart shall be riven
By boom of the cannon, by clash of the sword,
Forget not this conflict is war of the Lord.

Today in the trenches your brothers are fighting,
Each giving his best foul wrong to be righting;
Too long have Oppression and Avarice reigned,
Their march must be halted their power restrained.

The hand of Progression has flung wide the door,
The tyrant must go, his throne be no more;
The fluttering pinions of enduring Peace
Draw nearer with each righteous cohort's increase.

Then, sing, O my soul, your song of Thanksgiving,
For the gift from your God, the great boon of living;
In days when those signs by the Master long spoken
Are being shown forth and the path being broken,

To pave for the feet of Futurity's offspring,
The way which shall lead at length to man's offering;
Glad homage to Him, Lord of Lords, King of King,
Until all the earth with the hosanna rings!



Glad Tidings

By Minnie Iverson-Hodapp

XIV

THE LAW OF GIVING

We think of birthdays and Christmas as special seasons of loving and giving; and right happy times they are.

Just now we are to talk about a great system of giving that goes on day by day, week by week, year by year and is practiced by thousands and tens of thousands of saints.

In fact, this system of giving has a history large and wonderful. Wherever the gospel has been, it has been observed. Father Abraham, who lived ages ago, understood it and obeyed it.

It is a God appointed way of placing our money or property for the building up and benefit of the Church.

What! Does the Church, being divine, spiritual, and heavenly need dollars and cents to aid its growth?

Yes, little questioner, you know that though you have an immortal spirit, you have an earthly body. This body has its needs. It must be given clothing and food. These things are often bought with toilsome labor and hard-earned money.

The Church also has its material needs. It must have money to defray its expenses, erect its large buildings, maintain its large schools. Besides this, it provides for the homeward journey of missionaries from all parts of the world. Yes, the amount needed for these things is very great.

The law of tithing was revealed unto the Prophet Joseph Smith. Saints everywhere are commanded to obey it.

Tithing means one tenth. Each member of the Church is commanded to pay one tenth of his earnings into the treasury of the Church. This one tenth may be given in money or it may be in fruit, grain, hay, potatoes; or again, it may consist of horses, cows, or sheep.

A tithing or tenth is that part of our property that belongs to the Lord. If we do not pay it, we are using that which does not belong to us.

Rich blessings of prosperity are poured out upon those who obey this law. Also they draw near unto the Lord, preparing themselves to practice still higher laws of giving. Again, "Where the law is not practiced, there can be no true Zion."

Our Heavenly Father is always the same in His love towards all His children. He will recognize the offerings. "And if thou doest well, shalt thou not be accepted?"

The Separation

By Wm. A. Morton

We can imagine the joy of Lehi and his faithful followers when they reached the promised land. Truly the Lord had led and guided them, and had fulfilled the promises he made to Lehi when He commanded the prophet to leave all that he had and, with his family, go into the wilderness. The colonists pitched their tents and began at once to plant the seed of different

kinds they had brought with them. They were rewarded with bounteous harvests. Lehi and his followers found on the land many wild but useful animals, among them the horse, the cow, and the goat; they also discovered gold, silver and copper. One of the first things Nephi did was to make sets of metallic plates, on which to engrave a history of his people. The

called his children to him and gave to each of them a father's parting blessing. The Holy Spirit rested upon him, and through the inspiration thereof he foretold many things that would occur to his posterity to their latest generations. Soon after this he closed his eyes in death, and his immortal spirit went to join the faithful in the paradise of God.



THE SEPARATION

plates were preserved by the power of God, in answer to the prayers of the faithful, and were brought to light in these latter-days. Thousands of Latter-day Saints have rejoiced as they read in the writings of Nephi about the wonderful things which the Lord did for a branch of the house of Israel which was broken off and planted in this goodly land.

As the time of Lehi's departure from this mortal life drew near he

Soon after the death of their father, Laman and Lemuel began again to breathe out threatenings against Nephi. "Our younger brother thinks to rule over us," they said; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people." In all proba-

bility they would have carried out their threat, and slain their brother, had not the Lord warned Nephi to take all who would go with him and to fly into the wilderness. Nephi and his followers heeded the warning, and leaving the

wicked and rebellious one, they set out in search of a place of rest. After traveling many days they settled in a place, to which they gave the name of their faithful leader, Nephi, and there they dwelt in peace for a length of time.

Christmas Day

A SKETCH FOR YOUNG CHILDREN

By Florence Allsop

If played in the home, can be given as an introduction of Santa Claus; but if played in schoolroom, care should be taken to get the children off the stage during the last line of the second chorus.

(Scene—A girl's bedroom. Lilly at mirror tying hair ribbon.)

Cissie putting head in at door, at first—Hello, Lilly, are you awake?

Lilly—Yes; why, what is the matter.

Cissie walks up to Lilly—Why, don't you know? 'tis Christmas morning.

Lilly—I wonder why people rejoice so much about Christmas.

Cissie, surprised—Why, don't you know it is our Savior's birthday?

Lilly—Yes; but why should that make people so happy?

Cissie—He is the Son of God, and He came to earth with the plan to lead mankind back to heaven.

Lilly—How interesting! I wish you would tell me all about Him; then maybe I, too, can rejoice with the rest.

Cissie—Well, I will ask mother to tell us the story.

Lilly—Oh, thank you, that will be fine. Let us go now, and bring in the others.

(Exit. Re-enter. All the children wishing each other A Merry Christmas.)

Cissie—Let us wake up mother and father?

(All move to corner of stage. Stamp foot and recite in chorus:)

Hurrah, Hurrah, 'tis Christmas Day;

Wake up, wake up, in bed don't stay.

Cissie, looking serious (centre)—All of you come here and I will tell you a secret. (Gather round.) Mother has arranged that we shall have a good time today to celebrate our Savior's birthday. We are having an extra good dinner, and after it, mother will tell us the story of Jesus born in Bethlehem.

Lilly—Won't that be fine.

Cissie—Yes; but that is not all. She has got a big Christmas Tree for us, loaded with all kinds of nice presents. It is in the drawing room. After lunch, Santa Claus will come and distribute the presents. And when he comes in, we will rush up to him and wish him a Merry Christmas.

Lilly—Hurrah! let us run off now and have a good time.

(Exit all the children. Children behind the scene.)

A Merry Christmas, Mother;

A Merry Christmas, Father.

Voices—A Merry Christmas, dear children.

(During the absence the tree is brought in. Enter children, led by mother, holding the smallest child by the hand.)

Mother—There you are, children, we are only waiting for Santa Claus.

Children, looking surprised, say—Oh, how lovely!

Biggest Boy—Walks around tree, hands in trousers' pocket, whistling,
Whew, Whew—

What a fine time we are in for;
What a lot of nice things on the Tree;
I wonder where is Santa Claus,
And what he's got for me.

Second Boy—Oh, come along. Let's dance and sing around the tree;
Santa Claus won't be long, you'll see.

(Join hands. Dance round tree to tune of "In our Lovely Deseret.")

Sing—Round the Merry Christmas tree we will sing and dance with glee,

For the day of all the days this is the best.

On this day our Lord was born in a manger, safe from harm,
And we love to sing and praise His memory.

(Chorus as Action song. Hand to ear, in listening attitude. Step to music.)

Hark, Hark, Hark, 'tis children's music,

Children's voices; oh, how sweet!

When in innocence and love, like the angels up above,

They with happy hearts and cheerful faces meet.

Enter Santa Claus—Children rush to embrace him, saying, A Merry Christmas, Santa Claus.

Santa Claus—A Merry Christmas, children. What sweet music. Will you sing that again, just for me, please.

Children—Yes, sir. (Repeat song.)

(Step off during last line of chorus. Santa Claus then distributes presents.)

How Annah's Christmas Tree Came

It was a wild storm, the wind blowing hard and the snow coming down fast, but little Annah was sleeping, just as sound asleep as though her pretty white bed were not rocking and trembling, and the whole house shaking.

Suddenly there came a loud crash, and the large double window close to Annah's bed was broken to bits, and a big branch of a tree came through, and a lot of snow blew into the room, upon the bed and even upon little Annah's face. The snow was ice cold of course, and you can well believe that it waked Annah up thoroughly.

"Mama! papa!" she screamed, struggling up and getting a fresh shower of snow all over her, "come! come!"

Her father and mother ran quickly in, and saw what had happened, and brushed the snow off poor little Annah, and carried her to another room and put her into a warm bed.

They found that it was the big Austrian Pine, the tallest tree in the yard, which had blown down; and that not only had it broken little Annah's window, but that it had crashed right through a much larger window at the very top of the house.

The windows were stopped up with rugs and blankets for the night, and the next morning Annah and her little brother ran out on the snowy piazza to



.. "MAMA! PAPA! COME!" SCREAMED LITTLE ANNAH, SITTING UP IN BED.

look at the tall green tree leaning against the house, with its head lying in the big glass window of the studio at the top of the house. All the green branches were covered with snow and glistened in the bright sun.

"Oh, doesn't it look pretty! Can't we have it for a Christmas-tree, papa," cried Annah.

"Well, to be sure, I don't know any reason why we can't," said Annah's father.

In a few days the big pine was sawed into great pieces and carried away; but the beautiful green top was saved for the children, and it made a very tall and splendid Christmas-tree.

It stood up in the middle of the parlor covered with lighted candles, and bags of candy, and all the other things that grow on Christmas-trees, and there were hundreds of glass icicles and some imitation snow, and it glittered and looked almost as pretty as it did that first morning in the sunshine after the great snow-storm. "I don't think we ever had a nicer Christmas-tree," said little Annah.

"You certainly never had one that cost so much," said her papa. "I don't believe many little children have had a Christmas-tree that cost their father fifty dollars to fetch into the house; and I think after this tree I shall be too poor to buy any more Christmas-trees of any kind."

The children looked very sober, but little Annah caught a sly twinkle in her father's eye, and she did not feel so very much afraid they would have to go without Christmas-trees. But she didn't think she wanted any more to some smashing and banging into the house in the middle of the night!"—Elizabeth Robinson.

The Three Little Small Bears

HOW THEY FOUND THEIR CHRISTMAS STOCKINGS

Once there were Three Little Small Bears who lived by themselves in a cave in the woods; not the Three Bears that all children know, but three little brother-bears.

These Three Young Bears were quite happy and comfortable in their warm snug cave, but still there was one thing they lacked: Christmas was coming and they had no stockings to hang up.

They had heard that Santa Claus never stopped at places except where there were stockings hanging up. And as the sweetest sweetmeats were made only at Christmas, and to be had only from Santa Claus, and as Bears are fonder of sweet things than any other creature in the world, it is not strange that these three little fellows determined to get each of them a stocking to hang in the cave.

Every day they had hoped to find some, but at last the day before Christmas had come and still they had none. So that day they started out, all three together, determined to hunt until they found some though it should be long and far.

After leaving their own home-woods, the first person they met was Mrs. Bossy-Cow. She was eating a breakfast of dried grass and leaves in a sunny open place near some trees.

"Good-morning, Mrs. Bossy-Cow!" said the Eldest Little Bear.

Mrs. Bossy-Cow looked around at them, still chewing. "Deary-me!" said she, "if it isn't the Three Small Bears that live by themselves in the cave! How are you, my dears? And what are you doing so far from home?"

"We are out after stockings," said the Eldest Little Bear.

"Oh, I wouldn't eat stockings if I were you," said Mrs. Bossy-Cow. "I tried it once, when I was quite young. I ate one off a rope that it was growing on—stockings always grow on ropes, you know. It made me ill."

"We don't want them to eat!" cried the Little Bears, all together; and the Eldest explained that they wanted them to hang up for Santa Claus.

"Well, I don't know where you can find them, but I would advise you to tell Santa Claus not to eat them, either." And Mrs. Bossy-Cow went on with her breakfast, and the Three Little Bears hurried along.

They looked for the vines of rope on which stockings grow, but did not find any. On and on they went, until at last they saw Mr. William Goat standing on a high rock.

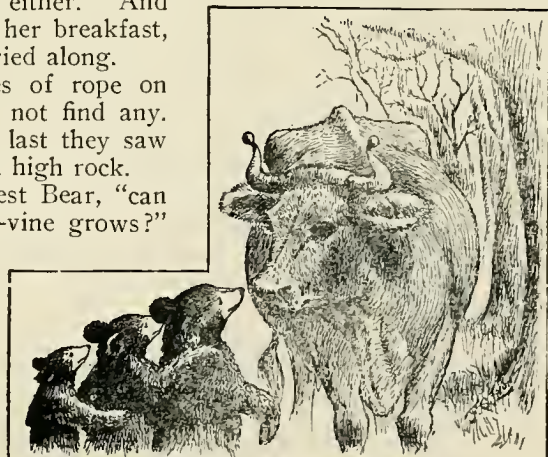
"Please, sir," said the Eldest Bear, "can you tell us where the stocking-vine grows?"

"Stocking-vine, indeed!"

said Mr. Goat, glaring down at them. "Who chased my youngest kid a week ago Monday?"

"I—did," said the Second Little Bear, bravely, "but I won't do it again."

"You may be sure you



"WE'RE OUT AFTER STOCKINGS"

won't," said Mr. Goat. "And who put burrs under the bush where my eldest son takes his nap?"

"I did," said the Eldest Bear. "He makes faces at me and calls me names."

"And who ate the apples under my wild sweet apple-tree?"

The Little Bear put his paws over his eyes, but did not say anything. He was very fond of those little red-and-white apples.

"Stocking-vines indeed!" went on Mr. Goat, but the Three Little Bears were gone. They had crept around the corner of the rock and now were hurrying as fast as their short legs would take them.

And they went along, and they went along, until they came to the pond where Mr. Frog lived.

"Perhaps the stocking-vine grows under water," said one of them. "We had best ask."

So they shouted, "Mis-tah Frog! Mis-tah Frog!"

Two bubbles came up to the top of the water, and then Mr. Frog's green nose and goggle eyes were seen among the dead weeds near the shore.

"We called to inquire where we can find stockings to hang up for Santa Claus," said the Second Little Bear.

"We thought perhaps you could tell us if there are any stocking-vines growing near here," added the Eldest Little Bear.

Mr. Frog climbed out on a stone and sat down, before he spoke.

"Well, my young friends," he said, "you did wisely to come to me. You inquire for stocking-vines. Stockings do not grow on vines—they grow on boys. When a boy comes into the pond here he peels off the stockings and leaves them on the bank, while he wades. But it would not be safe to take them, for a boy is not a safe animal—he strikes when angry, and he throws stones all the time."

"But if boys are so dangerous, and stockings grow on boys, how can we get them to hang up for Santa Claus?" cried out the Little Bears.

"That I do not know," said Mr. Frog. "My advice is to let Santa Claus find his own stockings if he wants them, and for you to keep away from anything that looks like a boy."

The Three Little Bears thanked Mr. Frog politely for his information and advice, and walked on with not very much hope left.

Chippie Squirrel spied them from a tree, and called after them: "Hello, all three! Where you going?"

"Oh, it's Chippie!" said the Second Bear. "We're looking for stockings, and can't find any."

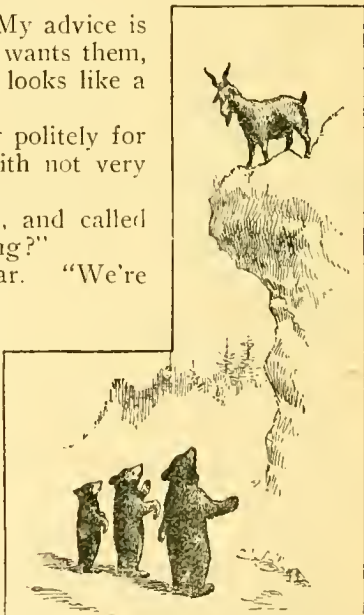
"And tomorrow's Christmas!" wailed the Smallest Bear.

The Eldest Bear explained: Mrs. Bossy-Cow said stockings grew on rope-vines, while Mr. Frog says they grow on boys. Which one is wrong? Do you know?"

"Neither," said Chippie briskly. "There are two kinds. I've seen both."

"Where?" cried the Little Bears.

"Well," said Chippie, "I found the first kind a long way out of the woods. It was on a Monday—the vine blossoms on a Monday



THEY SAW MR. WILLIAM GOAT

mostly. There were some on the ground—windfalls—and I thought I might as well bring them home to hold my winter nuts."

"Oh, Chippie, lend them to us!" begged the Bears. "Just for one night! We'll bring them back safe!"

"What will you pay for the loan?" asked Chippie.

"Anything you want," said the Littlest.

"Whatever you like best of what we get in them," said the Second Bear.

"Half of what we get in each," said the Eldest.

"That's fair," said Chippie. "But I can't let you have them. I thought I'd bring them home, as I told you, but a boy came along, and I thought again, and I thought I wouldn't!" And a moment later Chippie was laughing from the top of another tree.

The Little Small Bears were too angry for anything, and hurried away. Christmas was tomorrow—and Monday, when the stocking-vine blossomed, was three days off. The Littlest Bear wanted to give up and go home, and the Second Bear said he didn't believe Santa Claus would put anything in a Bear's stocking anyway. But the Eldest Bear wanted to go on a bit further, to see what was around the turn of the path.

They went on, without much hoping to find anything, and reached the turn of the path.

There before them was a gray house with a porch across the front, and on the porch sat a Very-Very Old Woman, knitting and rocking in a big chair. She looked up, and smiled at them, and asked in a cracked little voice, "How many pairs do you want?"

The Three Little Bears could hardly believe their ears.

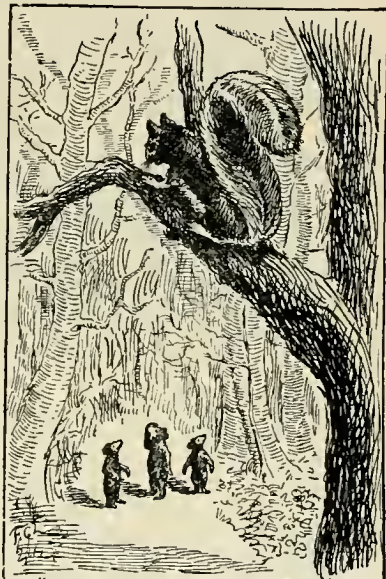
"Just one stocking apiece!" shouted the Youngest Bear. "Hooray!"

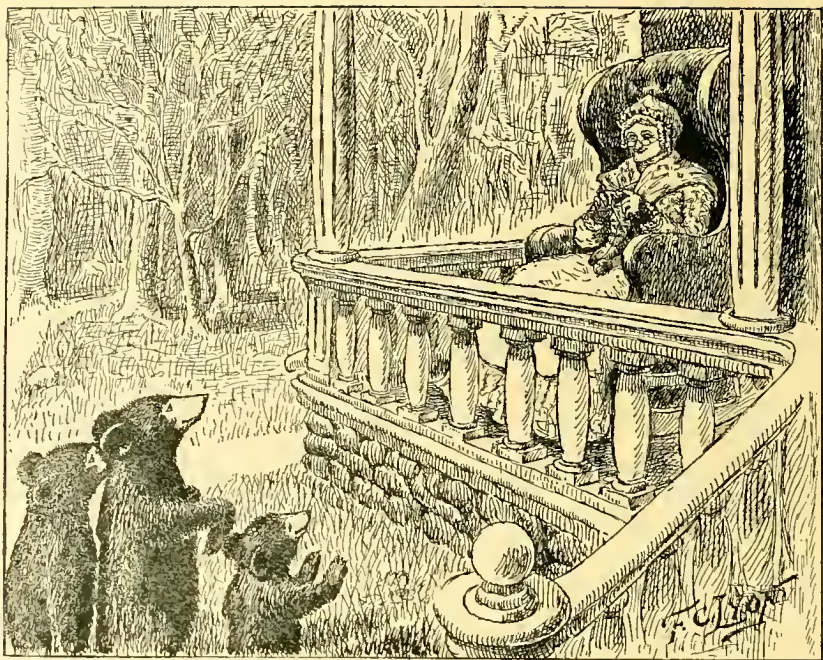
The Eldest Bear trod on his paw, and then explained.

"Well," said the Very-Very Old Woman, "I think you can have them. So many come here for stockings that we are not able to keep any on hand; but I and my daughter and my daughter's daughter have each of us half of a stocking knitted, and we could get them done by sundown. You can pay in honey. You will find jars on the kitchen shelf. One jar of honey for each stocking, and they must be here before the sun is down, or you can't have the stockings until tomorrow—and tomorrow would be too late."

"We lock up at sundown!" piped a thin voice, and the Little Bears saw an Old Woman and a Very Old Woman coming out of the house, bringing their big chairs with them.

There was no time to lose. The Little Bears hastened to the kitchen and each took a brown jar from





"HOW MANY PAIRS DO YOU WANT?"

the shelf. When they came out the Three Old Women were sitting in a row, rocking and knitting hard, and they started away on a run.

Now the Three Little Small Bears were still very young, else they would have known where to look for honey. The Littlest Bear thought that maybe it grew under ground, but the others didn't listen to him. The Eldest Bear thought that someone had said it grew on trees, and the Second Bear said a Bee had once told him it came from flowers.

As there was not a flower living at that time, he pulled a Bee by one leg out of the knot of a dead tree and was going to question it, but the Bee was so very hot that he dropped it and hopped about on three legs with one paw in his mouth.

The Eldest Bear was climbing the tree while this was going on, and in a moment called down from the top of the tree-trunk: "Here it is. It's *in* the tree! Come up, one of you, and help!"

The Second Bear took his paw out of his mouth and scrambled up to his brother; sure enough, there was the honey in the hollow trunk of the tree—but out of reach.

The Second Bear started down into the tree head-first, while the Eldest Bear held him by one foot, but even then he could not reach far enough. At last the Littlest Bear was let down with the Second Bear holding *his* foot and the Eldest Bear holding *his* foot. And in this way they reached the honey.

It was hard work, fighting off the bees and getting the honey out, but they did it, and with their brown jars full, and their stings plastered over with mud, they started for the gray house. It was now late in the afternoon; the sun was sinking fast and the Three Little Small Bears began to fear they would be too late. Two or three times they thought the sun was gone when it was only behind the trees, and once they lost their way. At last they came to the turn of the path, and at the same time saw there was only just one little gleam of sunlight left.

"Wait a minute! wait a minute!" they shouted, raced around the turn, and set their jars on the porch just as the last fleck of sunlight left the tree-tops.

The heads of the Three Old Women were thrust through the crack of the door as they came up, but as the light went the door was shut and locked on the inside. And the Littlest Bear just sat down and cried.

The two others would have cried too if they had not seen the window near the door open a little way and a thin, wrinkled hand holding out the three stockings.

As the Eldest Bear ran to get them, a voice from inside said, "You wasn't any too soon, but you wasn't really too late, so here they are. I and my daughter and my daughter's daughter will take in the honey in the morning. You will find some bread and molasses on the end of the porch." Then the window was closed and fastened.

The Three Little Bears waved their stockings around their heads and danced for joy. Then they looked for the bread and molasses. Yes, there were three brown jars, like the ones they had filled with honey, at the end of the porch, and each was full to the brim with bread and molasses. Three more thankful little bears could not have been found anywhere.

And when they started on their journey back, a Bird went out of its way to show them a short cut home, and before it was very late they were all three asleep in their own little cave, with their Christmas stockings hung at the opening, in a row.

Now this story was to be only about how the Little Bears *found* the stockings; but probably you will want to know if Santa Claus brought them anything. So I will add that when they woke in the morning the stockings were so full that they were stretched as wide as they could be. And in them was almost everything sweet that Little Bears could want.

And the Three Happy Little Bears gave packages of sweet meats to all their friends—but they said that naughty Chippie Squirrel shouldn't have a single thing!

Then the Littlest Bear felt sorry for Chippie, and carried him five large sugared nut-meats when his brothers were not looking; and as each of the other two did the same thing later, Chippie had a good deal after all, though he certainly did not deserve it.

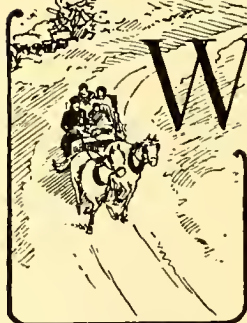



















CHRISTMAS MORNING

Daisy D. Plympton.


The Little Noah's Ark

XII





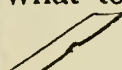
WHEN Dick cried out that he knew where Mama hid Papa's giraffe and rhinoceros,  clapped her . "Oh, Dick," she cried, "where, where?" "Yes, where?" cried Papa --- "I want to see them myself!" "Why, there!" said , pointing to the  in the floor. "When you were bad, and knocked over the , and ran off, Mama pushed the  back, and dropped in the  and the  ---I just know she did!" "We'll find out," laughed Papa, as he turned and ran down the . In a minute he was back with some . Soon he had the floor-board loose, and every one crowded up to look as he lifted it. Then a shout shook the ; for there, right under the  covered with dust, lay the long-lost ! Papa took them up, and dusted them with his , and kissed them---yes, Papa kissed the  and the ! --- and then he kissed Mama! "You said I'd never find them," he cried, laughing, and holding up the little wood animals. "And you didn't," replied , her face all blushes and smiles;












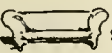

"it was Dick that found them!" "To be sure," said , handing the animals to Dick --- "and he shall now be called Richard the Discoverer!" "Hurrah

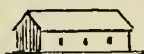


for Richard the Discoverer!" shouted



 A. --- and the roof shook again, and  was so happy he did n't know what to do. Then Papa put back the , and they all trooped down to

dinner. In the afternoon they went out to the barn, to see the  and  and , and the places where Papa and Mama used to play. Then came the ride back to Grandpa B.'s --- and this time there were two , and two pairs of horses belted with jingling , for Grandpa A. and Grandma A. went also, to stay over Sunday. And Sunday afternoon  and

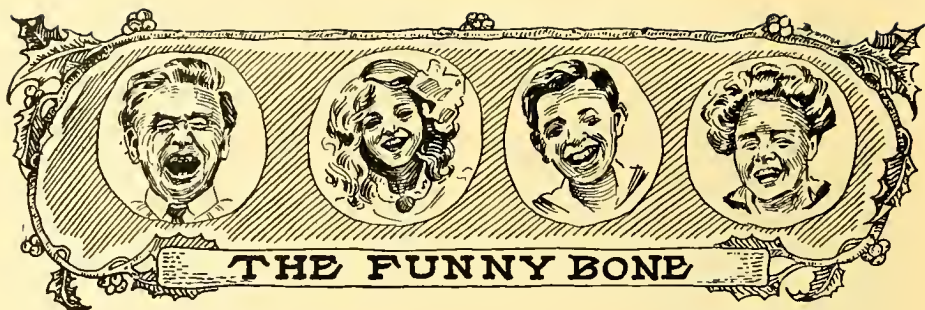
 played they were children, too, and sat with  and  on the big , while  B. read once more the Bible story of the Flood. And then they let the animals out of the little Noah's



, in a long procession ---

and, oh, joy, the lost  and  were with their mates, and there were now "two of every kind"!





His Idea of It

"Father," said the little boy at the dinner-table on Christmas Day, "what is a suffragette?"

"Well, boy," replied the father, "a suffragette is a being who has ceased to be a lady and is no gentleman."

Natural Enough

"That is an eight-day clock, Madam," explained the antique dealer to a Christmas purchaser from the country. "It will go eight days without winding."

"Gracious!" exclaimed the customer, "and how long will it go if you wind it?"

We Agree

The quiet-looking boy at the foot of the class had not had a question; so the teacher propounded to him this one:

"In what condition was the patriarch Job at the end of his life?"

"Dead," was the calm response.

Mistake, Beg Pardon

Teacher: "I am surprised at your not knowing the date of Columbus' discovery of America. It's actually at the head of chapter."

Young Hopeful: "I'm sorry. I thought it was his telephone number."

Fast Dye Needed

"Don't you know I tol' you not t' go swimmin' wid no white trash chillun, eh?" sternly asked Sambo Johnsing.

"But he wa'n't white befo' he went in," replied Sambo's small son.

Sure Thing

Bibling: "What do you mean by saying that your dog took first prize in the show?"

Miggs: "Why, he took the cat!"

Pushing it Too Far

"Papa," said Freddie, "what is a fortification?"

"Why, a big fort," replied his father.

"Well, Papa, is a ratification a big—"

"I am busy now, dear," replied Father, as he escaped.

Subtle Reasoning

A person, who was speaking on the law of compensation, said:

"When a person is blind his hearing is more acute."

"I see," said a listener. "I've often noticed that if a man had a short leg the other was longer."

Sharp Boy

A teacher was giving his class a lesson about the Great Forest.

He asked: "Which boy can tell me the pine which has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Johnny?"

"Please, sir, porcupine."

Call of the Wild

A noncommissioned officer was writing the names of a number of recruits.

"Your name!" he snapped to the first.

"Fox."

"Next!"

"Bear," was the reply.

The sergeant sniffed, and glanced at the third.

"Wolfe," said the recruit, and his interrogator gave him a sharp look.

"And what do you call yourself?" he asked a tall youth.

"Lyon," the recruit responded, whereat the noncom threw down his pen and shouted with good-natured laughter.

"Go and order some cages to be built!" he roared to a private. "We've been recruiting from a menagerie!"

An Advertising Success

LESS than ten years ago an aggressive shoe salesman recovered from ill-health by drinking water from a certain mineral spring. He purchased the spring, tried out the water on other people, and found it of great value to others as well as to himself. He began to advertise in the church papers of his home state. At first results were discouraging, but he kept at it. Once in a while he would use other papers than the church papers, but for the most part his advertising was in the church weeklies.

Gradually he began to spread into other states. Now his advertising covers one-third of the United States. In less than ten years he had built up the largest mineral water business in the region with very small capital, and probably 90 per cent of his entire advertising expenditure has been in the standard church weeklies of white denominations. The reason why he uses them is that they pay him best on the average, better than any other class of literature circulating in that territory. He uses page copy frequently in a great many of these church papers, and seldom misses an issue in many of them. He has built a very valuable business, with very little capital to start on, by his own aggressive selling effort, his intelligent business management, the excellent advertising copy supplied by his advertising agents, and last, but not least, by the fact that the religious papers have proven so successful for him.

This story is worth considering by all readers of this paper who are general advertisers, covering one or more states with their advertising. This is but one of hundreds of advertising successes made by using space in the church papers.

The Christmas News

WILL BE ISSUED

Saturday,
December 22nd

On account of a serious shortage in the paper market we have decided to postpone the publication of the Christmas News for one week.

We are taking this precaution so that the big Christmas edition will be fully up to the high standard of former years.

Our paper supply is coming in rapidly now, and we can assure our friends a fine edition.

Get your orders in early. In former years we have been unable to fill many late orders.

Regular Form 15c
Magazine Form 25c

Your Bookseller Will Be Glad

To show you these books

Suited for Gifts

The Romance of Old Japan

Elizabeth W. and Frere Champney

Charmingly written, beautifully illustrated in colors and black and white. A fitting companion to Mrs. Champney's Romances of "Old Belgium," "French Chateaux," "Roman Villas," etc. 8vo. \$3.50

The White Ladies of Worcester

Florence L. Barclay

The first novel in three years from the famous author of "The Rosary."

12mo. Colored Frontispiece. \$1.50.

The Heart of Her Highness

Clara E. Laughlin

The charming nearly unknown romance of Mary of Burgundy, by the author of "Everybody's Lonesome."

12mo. Colored Frontispiece. \$1.50.

A Little Book of Christmas

Cyrus Townsend Brady

A sheaf of things about Christmas, happily illustrated. Appropriately bound.

12 mo. \$1.25.

If I Could Fly

Rose Strong Hubbell

Charming verse for children in Vers Libre, beautifully illustrated in color by Harold Jaze.

8vo. \$2.00.

Over the Top

Arthur Guy Empey

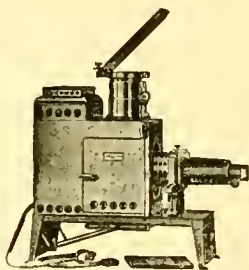
The most widely read, most talked of, best selling book in America today. 12mo. 16 illustrations. \$1.50.



New York

G. P. Putnam's Sons

London



Increase the interest and efficiency in your classes, lectures and entertainments by using a Baloptican. This machine will show cards, books, charts or any opaque object as well as lantern slides.

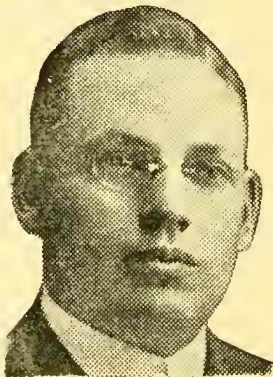
For sale or rent by

The National Optical Co.

Wholesale only

335 So. Main St., Salt Lake City

A Gift Worth Giving A Pair of Glasses



For Father, Mother, Aunt, Uncle or the Dear Old Grandparents.

What a time they have getting satisfactory glasses, and what a nice gift from you—a pair of glasses. A gift that is useful every hour of the day, a gift that lasts for years, and gives the most satisfaction because they re-

new the eyesight, and help them to get the most out of life.

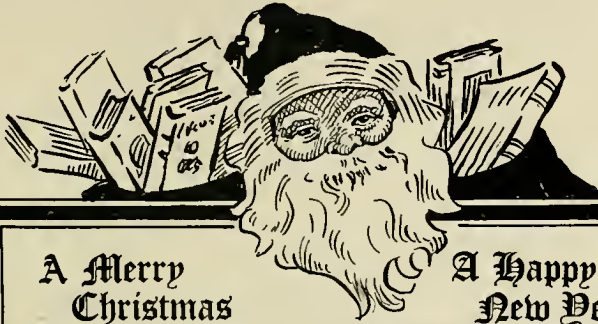
Please bear in mind that glasses purchased for Christmas presents will be fitted now or after the holidays without extra charge.

Russell W. Young, Oph.M.

OPTOMETRIST AND MFG. OPTICIAN

155 So. Main

Phone Was. 3029



**A Merry
Christmas**

**A Happy
New Year**

*"A blessed companion is a book—a book
that, fitly chosen, is a life-long friend."*

**NO HOME IS COMPLETE WITHOUT
GOOD BOOKS**

Christmas Is Not Christmas Without Books

Send us your orders. If you do not know what books to buy for your children, friends, parents, send your money to us. We'll be glad to select suitable books for you.

But! Order Now. Don't wait until a few days before Xmas, because it takes time for mail to travel.

**SUNDAY SCHOOL UNION
BOOK STORE
44 East on So. Temple**

Why You Should Subscribe For and Read THE JUVENILE INSTRUCTOR

This splendid monthly magazine, the oldest in the Church, is more than "just another magazine"—it is an indispensable institution for every Latter-day Saint family.

Success as a Sunday School teacher or officer is impossible without the *Juvenile*—a fact which every Sunday School worker well knows.

It is the official organ of the Deseret Sunday School Union and within its pages are found the outlined lessons for all Sunday School classes and for the Teacher-training Department.

Here also appear each month the official information so necessary to conduct the 1,394 Sunday Schools of the Church with their 198,587 pupils, together with valuable aids, stories and gems for the benefit of every teacher.

If it contained just this much and nothing more it would be well worth the low subscription price of only \$1 a year.

But this is only a small part of the total contents of the Juvenile Instructor—the great family magazine of the Church.

Every issue contains inspiring editorials dealing with vital subjects written by President Joseph F. Smith.

Timely articles of current interest, educational and inspirational writings of many of our most gifted men, also appear in every issue.

And then there is the delightful Children's Section so eagerly read by all the little tots and their older brothers and sisters. Special pages for the children: lots of wholesome youthful stories; a "Budget Box"; a puzzle page or two; and a page of clean fun—all help to keep "Betty and Bobbie" and all the other little boys and girls, amused and entertained.

And what is more important, it teaches these little folks many of the great truths of life.

During 1918, special attention is going to be given to increasing the number of illustrated stories for children. Do the right thing by the children in your home by giving them the *Juvenile Instructor* every month in the year. Don't let them miss a single copy.

Several new and distinct features are going to be added to the *Juvenile Instructor* this year. Interesting serial stories, practical household hints, a continuation of Claude T. Barnes' nature articles—these will all be features for the 1918 *Juvenile*.

Another handsome series of colored front page covers will run through next year, making the *Juvenile Instructor* the most beautiful as well as the most useful home magazine published in the Intermountain West.

The subscription price is only \$1 a year.
Order NOW so as not to miss a single issue.

**Address THE JUVENILE INSTRUCTOR,
44 East South Temple Street, Salt Lake City, Utah**

PREMIUMS—for every boy and girl—Books and other useful articles. The January number of the *Juvenile Instructor* will tell you how you can easily earn one or two of these fine premiums. Watch for the January *Juvenile* and then don't lose any time getting busy.

New KEROSENE LIGHT BEATS ELECTRIC OR GASOLINE

Men With
Rigs or Autos
Make

10 Days FREE—Send No Money

\$100 to \$300
Per Month

Our trial delivery plan makes it easy. No previous experience necessary. Practically every farm home and small town home will buy after trying. One farmer who had never sold anything in his life before writes: "I sold 51 the first seven days." Christensen, Wis., says: "Have never seen an article that sells so easily." Norring, Iowa, says: "92 per cent of homes visited bought." Phillips, Ohio, says: "Every customer becomes a friend and booster." Remerling, Minn., says: "No flowery talk necessary. Sells itself." Thousands who are coining money endorse the Aladdin just as strongly.

No Money Required.

We furnish stock to get started. Sample sent prepaid for 10 days' free trial and given absolutely without cost when you become a distributor. Ask for our distributor's plan. State occupation, age, whether you have rig or auto; whether you can work spare time or steady; when can start; townships most convenient for you to work in.

We don't ask you to pay us a cent until you have used this wonderful modern white light in your own home ten days, then you may return it at our expense if not perfectly satisfied. We want to prove to you that it makes an ordinary oil lamp look like a candle; beats electric, gasoline or acetylene. Passed by Insurance Underwriters. Children handle easily. Testaby U. S. Government and 35 leading Universities show that the new **ALADDIN**

Burns 50 Hours on One Gallon

common kerosene (coal oil), no odor, smoke or noise, simple, clean, won't explode. Over three million people already enjoying this powerful, white, steady light, nearest to sunlight. **Won Gold Medal** at Panama Exposition. Greatest invention of the age. Guaranteed.

\$1000 Reward will be given to the person who shows Aladdin in every way (details of offer given in our circular). We want one user in each locality to whom we can refer customers. To that person we have a special introductory offer to make, under which one lamp is given free. Write quick **Yours FREE** for our 10-Day Free Trial Offer and learn **Yours FREE** how to get one free, all charges prepaid. **Yours FREE**

MANTLE LAMP CO., 488 Aladdin Building, CHICAGO, ILL.
Largest Kerosene (Coal Oil) Mantle Lamp House in the World

BURNS
94%
AIR

**Twice the Light
on Half the Oil**

Get One FREE

OF COURSE YOU'LL GIVE

BOOKS FOR XMAS

And You'll Buy Them at the

SUNDAY SCHOOL UNION BOOK STORE

44 East on South Temple,

Salt Lake City

WRITE FOR LIST OF XMAS BOOKS

IF IT IS

WASHING MACHINES
MOTORS or

*Everything for
Electricity*

LET

Eardley Bros.

DO IT

37 EAST FIRST SOUTH,
Salt Lake City, Utah

Hart's
LUNCH

PURE FOOD RESTAURANTS

Spotless cleanness, in and out of the Kitchen, accounts for the rapid popularity into which *HART'S Lunch* has grown.

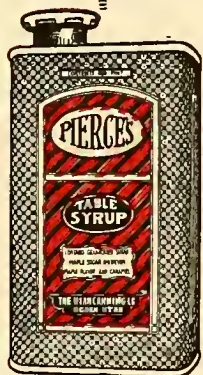
154 Main St., Salt Lake,

Phone, Main 154

and at

520 K and 1110 Eighth St.,
SACRAMENTO

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



Breakfast is more delightful
when Hot Cakes are
served with

PIERCE'S TABLE SYRUP

Packed and Backed by
Utah Canning Company
The Daddy of 'Em All

Ogden since 1888

You cannot find a substitute for Life Insurance until you find a remedy for Death

INTER-MOUNTAIN LIFE INSURANCE CO.

11th Floor Boston Bldg.,

Officers and Directors

Salt Lake City, Utah

If you are
a Salesman
we can
double your
income

J. O. CARTER, President.....	Salt Lake City
T. R. CUTLER, 1st V. Prest. (Gen. Mgr. Utah-Idaho Sugar Co.).....	Salt Lake City
JOSPUA GREENWOOD, 2nd V. Prest. (Judge Fifth Judicial District).....	Nephi, Utah
JAS. H. MOYLE, 3rd V. Prest. (Attorney).....	Salt Lake City
S. BROWNING, 4th V. Prest. (Pres. Ogden, Idaho & Logan R. R.).....	Ogden, Utah
RICHARD R. LYMAN, 5th V. Prest. (M.C.E., Ph.D., Civil Eng. U. of U.).....	Salt Lake City
R. T. BADGER, Treasurer (Cashier Utah State National Bank).....	Salt Lake City
WILBUR M. JOHNSON, A.M. Secy. & Actuary.....	Salt Lake City
DR. GEO. W. MIDDLETON (Physician and Surgeon).....	Salt Lake City
W. E. RYDALCH and EDWARD McGURRIN (Attorneys).....	Salt Lake City

Make HOME More Pleasant for the Children

A Columbia GRAFONOLA will do it

It is you—Fathers and Mothers—who are responsible for the kind of music your children learn and like. There is one way in which you can at a moderate cost, provide your home with the kind of music that will entertain and at the same time instruct your children and instill in their minds those musical ideals.

That "one way" is the Columbia Grafonola.

Daynes-Beebe Music Co.
SALT LAKE CITY, UTAH
ESTABLISHED 1860
"613-5 MAIN"
"OLDER THAN THE STATE OF UTAH"



Write for catalogs with prices and terms, and details of FREE trial offer, mailed free and postpaid.



SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR